The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M.	and 3 P. M
" ST. LUKE'S CHURCH,	8 "	" 5 "
" CHURCH OF THE ANNUNCIATION,	8 "	" 4½ "
" CHURCH OF THE HOLY COMMUNION	9 "	" 6 "

And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.

" EMMANUEL CHURCH,	9 A. M. and on Fridays and Holy Days,	5 P. M.
" CHURCH OF THE HOLY APOSTLES,	9 "	
CHURCH OF THE TRANSFIGURATION,	¼ of 9 "	" 5¼ "

And, on Saints' Days, a Lecture after Evening Prayer.

" GRACE CHURCH BROOKLYN HEIGHTS,	9 "	" 5 "

Calendar for April.

27. Fifth Sunday after Easter.

MAY.

1. St. Philip and St. James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth Sunday after Easter.
26. }
27. } Rogation Days.
28. }
29. ASCENSION DAY. (Proper Psalms.)

Poetry.

The Rev. Samuel Farmer Jarvis, D.D., LL.D.

Vivit, vivetque semper, atque etiam latius in memoria hominum et sermone versabitur postquam ab oculis recessit.

Tears gather in the eye, but not for grief,
Pure and enduring saint. The stifling sense,
And void, of a deep loss, hath yet the joy
With which of old they crown'd the dead Ashlete
Victorious. While wisdom lives on earth,
And saintly virtue hath a name in Heav'n,
Bless'd be thy soul and mem'ry, man of God.
Holding thy torch before the gate thou stand'st
Of dim receding ages. By its light,
With step assured, we enter in and tread
The palace pavement of the past, and see,
When rang'd in order due and long array,
Kings, priests and sages of each sever'd race,
Athletæ, warriors, point us to the man
Who ends, begins, surrounds and centers all.
There is the sacred guerdon of a mind
In all its rich entireness giv'n to God,
By Him illumined till it prophecied.
Go then thy way with Daniel—sleep in peace
Clad in thy priestly vestments. Thou shalt stand
Hereafter in thy lot, and walk in white,
For thou art worthy. Other men shall rear
The glorious temple whose foundation strong
Thy hands have laid on Truth's eternal Rock.
And still the pile ascending stately, fair,
Grow up in column'd majesty to Him
Who is the Sun that lights its storied walls.
Be strong, O Zerubbabel, and be strong,
Son of Josedech—God is with you—work!
Up to the mountains and bring wood and build,
Carve the squared stone, and spread the ample courts.

J. H. H.

WADDINGTON.

Selected Matter.

From the Motto, March.

Bishop Chase's Letter

TO A FRIEND, ON THE LIMITED ATONEMENT OF CHRIST.

My Dear Friend:—When I sent my adhesion to the Evangelical Knowledge Society, I acted on principles of duty, that of assisting to drive from our Church erroneous doctrines: those of a Romanizing tendency in particular.

Knowing that the term "*Evangelical*" had been used in times past in a perverted sense, so as to signify that party who held to the "limited atonement" of Christ Jesus our Lord: that he died only for a few and not for all mankind, and the necessary *sequences* of the perdition of unborn infants, and the final perseverance of all for whom he did die; I signified my unwillingness to subscribe with that interpretation, and that I should oppose all publications which should uphold it.

I confess, therefore, that I was somewhat startled in noticing that among the first books selected by that Society for publication, there were those which taught the doctrines alluded to, to their full extent.

I wrote to the excellent gentlemen, the founder and friends of this Institution complaining of this.

From one, whom I most esteem, I received an answer, containing the following extract: "The little book you speak of, (taken from the S. S. Union publications,) was found fault with by some, for some expressions savouring of Calvinism; and it was said by the Committee in Philadelphia, that they had only a few hundred copies, which were purchased of a bookseller, and it was understood that they would purchase no more. The Committee in Philadelphia, being much of the Calvinistic complexion, did publish more of it.

"The truth is, that the main reason for removing it out of their hands was their undue bias that way.

"I am a little surprised that the little volume should have been selected as one of the family library, on account of one or two expressions in it which must offend Arminians. For myself, though no Calvinist, I do not mind them; my leanings are towards the opposite extreme: But there have been too many pious men, and our own Church leans too much the other way for me to condemn it severely. I think you need not fear either High Church or Low Church in the present Committee."

Another correspondent assures me that he, one of the stated officers of the Society, had nothing to do with the selection of the objectionable books: that he had not even read them.

From all which I gather these facts, viz: that the doctrines alluded to are not sanctioned by the E. K. Society: that they are not approved of by the Founders and principal Directors thereof: that it is not true as stated on the titlepage, that the objectionable books were "selected and approved of by the E. K. Society," but that they were *clandestinely* introduced in small quantities, to make way for a more extensive publication of the same work:—All showing an underhanded design to change the well known principles of the American Episcopal Church.

Now, I ask, what is this but to act over again the same tragedy, (for tragedy it is,) which was dramatized by the Tractarians in England? The only difference is, the one leads to Rome, and the other leads to Geneva, or what is meant to represent that term, the "Nine Lambeth Articles."

When I was in England, in 1824, the Rev. Josiah Pratt, the Secretary, if not the Founder of the Church Missionary Society, declared, in a meeting of the friends of that great body of true evangelical men, who have spread the gospel throughout the world, that he did not believe in the Nine Lambeth Articles: and his valuable labors, for many years, show that he spoke the truth. He contended earnestly for the faith of the gospel as believed in by the Church of England; which church on the first proposal of the Nine Lambeth Articles, had solemnly rejected them. The said nine articles, however well framed, or by estimable persons, represent the peculiar views of Mr. Calvin, I will not say Rev. John Calvin, for he never was ordained, except by the Roman tonsure.

From what I learned from the Rev. Josiah Pratt, I could see no difference between the doctrines of the Church Missionary Society in England, and those of the Bishops of the American Episcopal Church: and so far as I can learn, the sentiments of all our Bishops. They never fell in with those of Mr. Calvin, touching the doctrines in question. They all followed Bishop White, as he followed the Bible and the Prayer Book.

Each and all of them repudiated the doctrine of "limited atonement," and of the indefectibility or final perseverance of saints and the perdition of infants, and all other concomitants of that system of theology.

And now let us ask, how comes it to pass that there are many publications which seem to imply this system of thinking on religious subjects circulating among Episcopalians?

Is it because there is any moral excellency in this doctrine of sufficient importance to make the members and friends of the P. E. Church in America go counter to the known opinions of all her Bishops? Are men made more "God-fearing" by being told that they never can fall from grace? Are men more honest in their dealings—more truthful in their statements, and more averse to the carrying on of their purposes by sinister means and party combinations to avoid individual blame. Do men more seduously strive to keep under their bodies, and bring them into subjection to the laws of Christ, when they are told that they never *can* "*become cast-aways*," as the Apostle supposed *he* might! Are men more virtuous in their domestic relations, after having firmly persuaded themselves that they never can fall from grace? Alas! through a long course of ministry in the Church of God, I have found often the reverse of all this: men living in a state of sin—impervious to all arguments designed to bring them to repentance and amendment of life, by this single persuasion that they have once experienced saving grace, from which they cannot fall.

There are known to be some, are there not many who live in a state of concubinage, and yet hope fer future happiness because they had once felt this inward assurance that they are in grace, and never can finally fall. Now, whether this be effected through the instrumentality of Mr. Calvin's teaching, or those of Baron Swedenborg, is immaterial. "*It is in itself a great evil under the sun*"

But the question returns How comes it to pass that this doctrine of limited atonement, and its concomitant principle of final perseverance, is so prevalent, while it evidently is so detrimental to the Christian character? To answer this question according to my own experience, I must go back a little to my youthful days. It seems to me but a short period, tho' I am now approaching to an octogenarian. When I was young, and my father a Congregational Deacon, the doctrine alluded to was pushed forward to a great extent. Mr. Hopkins wrote upon it with great earnestness and much apparent talent. The glory of God was spoken of, and believed to be, independent of his mercy even in his dooming of unborn infants to eternal woe. Hence, every man that would not declare his belief that such were in torment, was considered one of the *non-elect*: and concerning adult persons, those were judged likely to be saved, who could *see* this doctrine to be true—"*as plain as day*"—as if it were a matter of revelation immediately from Heaven, and all who could not see it were supposed to be judicially blinded.

This may be illustrated by the following narrative of facts: A certain lady in New England was lamenting her sad condition, and wished she could see her way clear into religion, as certain of her neighbors said they did. As for herself, she sincerely and with all her heart believed in her Saviour, Jesus Christ: and said that she loved him and tried to obey his precepts, because she was conscious that He first loved her: that she trusted solely in the sacrifice which He made once for all, to atone for her sins, and prayed constantly for the sanctifying influences of the Holy Spirit. She added that she regarded the Holy Scriptures as the fountain from which she must draw all her wishes for Divine instruction in the way of salvation; and that she felt the Divine Love drawing and constantly persuading her to cling to her Saviour, and to continue her Christian course to her life's end. But she could not see certain things *as plain as day*, which some of her neighbors said they did, and, moreover, the same affirmed to be true, and necessary to all Christian comfort. "What things?" said an anxious friend, who had listened with great attention to her statement. "They are the doctrines peculiar to the learned Mr. John Calvin." "Now," said she, "our Congregational Minister affirms the truth of these doctrines in public and in private, viz: that Christ died only for a few, and these can neither be increased nor diminished, and the rest must inevitably be miserable, including both infants and adults. To these statements it is added an implied necessity that all among the redeemed must believe and be certified of the truth of this in a manner "as plain as day." Now I can not say this, and am therefore very unhappy," said she, and burst into a flood of tears. "Dear suffering lady," replied her friend, "I sincerely commiserate your hapless condition, and see no better way of extricating your mind, than by plainly telling you that there is no truth in the doctrine. If you are anxious to know the truth, you will never find it here. Your neighbors pretend to see what they *see not*. They have eyes, but they see not. Ears have they, but they hear not the truth—and for explanation I will relate to you the following story:

Once there lived an aged pair, who had a lovely, intelligent and dutiful daughter—parents who had been used to the higher walks of life, but being reduced in their circumstances, they wished to improve their condition by uniting their accomplished daughter to some rich and worthy husband. Many suitors appeared for the honor of the lady's hand, but were rejected for want of sufficient wealth. At length there came a gentleman celebrated for his great riches, as well as for other good qualities. But he had not youth on his side, having delayed to seek the comforts of a marriage state till his eyes began to be dim with age. This was perceived by the young lady, who thought it her duty to make a firm stand against all approaches of so unequal a union, and refused to give her hand unaccompanied by the affections of her heart. Her father remonstrated with his beloved child, but all to little purpose. When asked for her reason, she plainly told him: "The gentlemen is too old for me to think of marrying him." So youthful had been his appearance, by reason of a well made toilet, that her fond father doubted of the correctness or his daughter's judgment. "How do you know he is so old as to begin to lose his sight?" said he. "Let me try, and I will assure you of the fact." "How will this be done?" "Do not interfere with my mode of trial and all will be plain, to your satisfaction." "I will say nothing, provided you do what you always do—observe the rules of decorum."

The next time the gentleman appeared at the house, he was received with great kindness, and was seated by the lady as she pursued her usual needle-work. This was so unexpected as to give him great hopes of final success, and put the gentleman in the best of spirits. The parents who sat by, were pleased with their mutual suavity, and the time passed on very swiftly. At length the young lady arose from her seat, and retreated to the window, and hiding herself partly by the curtain, called for her parents to "come and see!"—come and see what? Their daughter holding a little key in one hand and a needle in the other. "You see, my dear father, by putting the eye of this needle into the narrow aperture of this key, I break it off, and thus the needle is without an eye. "Yes, I find it; and what now?" "I will make that gentleman try to thread it." With these words she returned to her seat, and, as if complaining with some obstruction in her own vision, asked her suitor to have the kindness to thread her needle for her. Elated with her attention, and being thus encouraged to hope, the gentleman put in exercise all his powers of adroitness, and made the attempt, once, twice and three times, without success; when, roused by the loud laughter of the company, in which the parents of the young lady could not refrain from most heartily joining, he cried out: "It is very odd, I cannot thread this needle. I can see the eye as plain as day." Thus men's wishes often persuade them that they "can see," when they see not. They fancy they discover the truth where no truth is.

Now, dear friend, after assuring you that this story is no fiction, but founded on fact, and according to the general practice in years gone past, in New England, I would ask—

What were the necessary consequences of urging this limited *un-evangelical* scheme of Mr. Calvin? The history of the rise and progress of Universalism in Massachusetts, and of Universalists in Vermont and elsewhere, will serve as an answer to this question. All of them may trace their origin to this one fountain.

Blessed be God and Father of our Lord Jesus Christ, the Protestant Episcopal Church "affords a more sure word of prophecy;" a more safe and salutary refuge for those who are enquiring earnestly what they must do to be saved. "God, the Father did give his only begotten Son, Jesus Christ, to suffer death upon the cross for our redemption; who made there (by his one oblation for himself once afforded) a full, "perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Thus she guards against the blasphemy of the mass-book and the error of Mr. Calvin, as she reiterates in her xxxi. article. "The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone."

But we plead not for the Church of our choice, but as she pleads for the truths of the *Holy Scriptures*.

Jesus signifies a Saviour, a Redeemer. In the Holy Scriptures is he any where declared to be such only to a few or to all mankind? George Washington is truly called, under God, the Saviour and Redeemer of his country. Was he such only to a part and not to the whole? The latter in all strictness of speech.

Whether these all enjoy the freedom, depends on their belief, with faithful conformity to law. The traitor, the murderer, forfeits the Redemption. It was purchased for them, but they lose what was purchased, through their wilful unbelief and disobedience. Thus the men of Samaria said, "We have heard and known that this Jesus is truly the Saviour of the world—the Christ. And St. John saith, "We have seen and testified that the Father sent the Son to be the *Saviour of the World*."

What world was this? A part of the whole of mankind? Was it not that world of which the same John speaks when he saith, "He was in the world, and the world was made by Him; and the world knew Him not." "Into this world," the same Apostle saith, "God sent His Son, not to judge (or condemn) the world, but that the world by Him should be saved."

John the Baptist, having had the true character revealed to him, saith of Christ, (passing by) "Behold the Son of God, which taketh away the sins of the world." And St. Paul saith to him, "God was in Christ reconciling the world unto himself." Now, if *the world* "do not include the whole family of mankind as lost in Adam and Redeemed by Christ, we know not. what term can express the fact.

Man, as such, fallen in Adam, is a sinner, both by nature and by practice, and from this state in both relations, Christ came to redeem him, and finally to save him by faith in him. "Think not that I am come to call the righteous, but sinners to repentance." "God commended his love to us in that while we were yet in sin, Christ died for us," saith the Apostle. That the term "sinners" included all, and not a part of mankind, is plain from the Apostle's words in another place, "Christ is the Mediator of God and man, who gave himself a ransom for all men." "God hath shut up all men under sin, that he might have mercy upon all." "The love of Christ constraineth us, judging this, that if one died for all, then all are dead," and he died for all.

This truth appeareth in that remarkable text, "The grace of God which bringeth salvation—(the "*charis Soterios*," or the grace that saveth—the saving grace,) hath appeared unto all men." And the Evangelist affirms that "Christ is the light that lighteth every man that cometh into the world."

The atonement made by Christ once for all on the cross, for all mankind and not for a few, lays the foundation for all *true evangelical* hortatory addresses to mankind, to believe, repent and be saved. "The goodness of God" in this way, above all others, "leadeth unto repentance." Being all bought with a price so precious as the blood of the Son of God, they can all be called on to believe in him and forsake their sins, which caused his sufferings; which call, if they hear not, they must by the laws of Eternal Justice unsatisfied, *perish forever*. The question then settled by Holy Scripture, and as understood by our Apostolic Church in America, is not whether we are among the Redeemed; for all are such. The propitiation is made for all, and all have, in this way, an "*interest in Christ*." The question therefore, is whether we believe and be saved? Whether we improve this heavenly talent of our *Redemption*, and be finally happy, or neglecting it, (burying it in the earth,") be miserable forever.

We oppose the doctrine of *limited atonement*, because it destroys charity, that great and indispensible principle, which is the essence of all evangelical religion—*evangelium*—"GOOD TIDINGS," angels affirm, "*to all people*." Our opponents say nay, the number is *limited*—God gives his "saving grace to only a few." Now, if we are all alike redeemed by the blood of Jesus, then we have a common-bond, that binds us even to heathen nations, and should endeavor to seek their salvation as we do our own. Charity, which "never faileth," and without which all our doings are nothing worth, requires this of us. On this truth all our Missionary Societies are founded, so that were it taken away the heathen might perish, and we be deemed guiltless. The very word *evangelical* forbids the belief in a *limited atonement*: they are inconsistent and cannot dwell together.

If any thing can apologise for a long letter commanding a conspicuous place in the *Motto*, it is the importance of this subject at this time. The Enemy no sooner makes his attack on one side of our citadel of the truth, but we hear of his assaults on the opposite extreme: and then, to crown our heads with the deepest sorrow, we see the enemy often in disguise of a friend in our own camp, and among our own friends, and, above all, in our own bosoms.

Not only the Bible, the word of God, and the Church of the Redeemer, which is built thereon, seems tottering, but charity herself, the love and good will which we should all have to each other, seems ready to expire. To save her therefrom, we make one effort more. This is in the due consideration of the subject of this letter. If all are redeemed by the blood of the Son of God, then we all have a *common interest* to love one another, and, despising no man for whom Christ died, banish that spiritual pride from our bosoms by which we are tempted to think ourselves redeemed while others are not. If others are not sensible of the mercies of Redemption, let us try to make them so, not by setting them the heartless task of enquiring whether they be among the limited number of the *redeemed*, but whether they truly believe in their Redeemer, and evidence their belief by a conformity to his character.—This is the bond of perfectness that should bind us together. Love all, for Christ died for all. Do good to all, especially the household of faith. This will manifest that we are changed in heart from a carnal to a spiritual mind: and that we are the children of God, and not of this wicked world, who hate and devour each other.

Dear Brother in the Lord our Redeemer; what I say unto you I say unto all, love one another. It may be for the last time I am permitted to say it: Let the Bishops love one another: Let the Presbyters love one another, and their Bishop. Let the Deacons be modest in their station, and love to minister to the poor and needy, for whom Christ died. Let all the household of faith consider themselves as members of one common family: animated by the same spirit of love; obeying our Head, Jesus Christ our Lord.

Yours in the bonds of Christ, in love,

PHILANDER CHASE.

From the Guardian.

The Church and the Bishops.

The Church of England, it is said, is waking from a long sleep. We hope it may be so; and we certainly believe that so it is. But the facts on which the hypothesis is built are, as lawyers say, of a "double aspect." There are the promising ones, and there are also those which only serve to remind us of the *regime* from which we are being delivered. And among the latter we fear that ill-wishers to the Church would assign, perhaps with reason, no obscure or unimportant place to the singular inaptitude displayed by our Bishops, as a body, for dealing with general ecclesiastical questions in any enlarged ecclestiastical spirit—or handling the particular emergencies of their respective Dioceses in a way which can, by any stretch of courtesy, be called Episcopal. We are not speaking now of individual Bishops; some, of course, of those whom fortune or merit has raised to the Bench are more, and some are less able from personal endowments, to grapple wtih the critical difficulties of their present position; and even in those cases in which the greatest deficiencies exist, the mode in which Bishops are apppointed very much exonerates the Church from special responsibility; what we refer to is the general conventional tone and training of a modern Engligh Bishop, and its incompetency to meet, regularly and by system, the accidents and difficulties naturally incident to his position. Our Bishops are unused, from long desuetude, to act, or think, or speak as Bishops at all. They hardly know how to do it. They have not been allowed to do so now for many years, except singly, and in a character purely spiritual. In the policy of the Church they have had no greater voice, for upwards of one hundred years, than any other Lords of Parliament, except so far as courtesy or opinion may have conceded to them a more weighty influence on matters more directly within their cognizance. And synodical action, or any substitute which, in its absence, might serve the same end, has been during all that time, and still is, utterly wanting.

It was with little surprise, therefore, though with much regret, that we heard, for the first time, some weeks since, reports that the Bishops were about to endeavour to settle, once for all, by some joint manifesto, or proclamation, the differences which undoubtedly exist in the Church to a very lamentable extent, though they prevail, far less, we believe, in reality, than, owing to the late unhappy agitation, they do in appearance. Now, differences cannot, of course, be composed by arbitration without power in the arbitrators over the subject matter of their award; yet how any document that can possibly emanate from the seven-and-twenty right reverend persons who now happen to fill the seats of the ancient Bishops of this Church and country can possibly affect, one way or the other, the Church's general law and discipline, it is difficut to see. As to discipline, such a bond or pledge may, indeed, commit the individuals signing it to do their best to uphold the specific views which the agreement discloses, and which, so far as those views may be legal, but no further, we may, consequently, expect to find enforced during the respective incumbencies of the Bishops who may thus pledge themselves. And as to doctrine, the manifesto will, of course, be valuable as showing the individual tenets and opinions of the Bishops who sign it. Further than this it can have no weight at all. Yet what more gratuitous—nay, in such a matter, what more grave and serious—evil could be conceived, than any pretension authoritatively to interfere and rule doctrine where no authority exists; or than the display of a semblance of a synodical decree without one particle of force, authority, or substance?

We believe, indeed, that nothing could, at the present critical season, be more mischievous, more rash, or more dangerous, than any tampering with the recorded doctrines, or shaking of the established position, of the Church of England. What we want is, first confidence in the Church, confidence in the undeviating sameness of her doctrines,—and the unshaken stability of her position; and, secondly, quiet and repose. Confidence in ourselves, in short, and a few years of freedom from persecution, is all we want. We want to feel and realise our ground. But, let that confidence once be shaken, and the consequences to individuals, to society at large, and to the country, will be most disastrous. Every one who is not blind must see this; and every one, also, who is not blind, must see that any declaration by the whole body, or any very large majority, of the Bishops, on any question of doctrine or discipline, must, at the present crisis, go to shake that confidence, however cautiously such a declaration may be worded. For the declaration, destitute as it would be of all inherent authority, must yet, of course, affirm *something* which is different from the received views on the point in question, of one or the other section of the Church; and must thus immediately raise a new question, of new magnitude, and on a new level, and which the declaration itself would have no authority to settle. And even if the Bishops should thus affirm any undoubted doctrine of the Church, their manifesto would be only a solemn mockery,—destitute of authority, and incapable (as such) of enforcement.

The evil, however, will, no doubt, be much increased if anything should be said which may have the remotest tendency to loosen received views on any important point of doctrine or Church polity, even after making every allowance for the want of authority of the document, and the ambiguity in which its decisions may be shrouded. And we will not conceal that report does say that, on more than one point, it will at all events contain dangerous ambiguities, if nothing worse. Twenty-two out of twenty-seven Bishops are, it is understood, about to declare something of this sort. That whereas there is a prevalent opinion that the Church of England is, in fact, only the old Apostolic Church which has been planted here from the first; and which, after passing through many vicissitudes, and being overlaid with many corruptions, finally threw off these corruptions at the Reformation, and that what she did not then expressly repudiate she retained,—this opinion is a mistake, for that the real principle is, not that she retained what she did not repudiate, but that what she did not expressly or by implication retain she condemned. Such, it is said generally, and in substance, is the position which is to receive the sanction of twenty-two Bishops of our church, and which, when thus sanctioned, is expected to quiet and appease for ever all questions between High Church and Low Church, Evangelical and Tractarian. Now, it is impossible, of course, to say, until the words of the declaration are before us, what is intended to be predicated, or insinuated about or against the continuity of the Church;—but we, of course, assume that anything so preposterously absurd as a confession of the justice of that first and earliest taunt addressed to the Reformers, "Where was your Church 'before Martin Luther?'" cannot be intended by twenty-two of our greatest divines. But the view taken of the Reformation is itself open to the very gravest question. That the English Reformers did, in fact, intend to embody in their series of acts, the acts of Parliament and Convocation, the framing and promulgation of the Articles and Liturgy, the Oath of Supremacy, and so on, a whole and complete system of divinity—is an assertion, the historical truth of which most men would hesitate to affirm. And we cannot think it (to use the mildest phrase) at all a safe proposition, that whatever was not laid down expressly or by implication, by one authority or another, at or near the Reformation, is necessarily wrong, and to be condemned. We apprehend that any position of this sort, dangerous as it would be to the Church, if coming from twenty-two Bishops, would be apt still more dangerously to recoil upon its authors. But the truth is, that the Reformers have themselves set the question at rest, by in terms recognizing the Ante-Reformation Church, and the continuity and oneness of that Church, with the Church of all ages. We will mention only one well-known instance. By the act of the 1st of Eliz., cap. 1, which was, we believe, confirmed by Convocation, it is enacted, sect. 36, that nothing shall be adjudged to be heresy, except such "matters as have heretofore been determined, ordained, or adjudged to be heresy, *by the authority of the canonical Scriptures, or by the first four General Councils, or any of them, or by any of the other General Councils, wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures*, or such as hereafter shall be ordered, adjudged, or determined to be heresy by the High Court of Parliament, with the assent of the Clergy in their Convocation.

It is difficult to see how the declaration of any twenty-three Bishops, in the nineteenth century, can alter this plain and palpable fact, or make it the truth that the Reformers did not do that, which in the above act of Parliament and Convocation they clearly and unmistakeably do. The report to which we have alluded may be erroneous; we hope it is. If it be unhappily true, we earnestly trust that the Bishops may yet pause before they venture on taking a step, difficult if not impossible to retrieve, and which, if not altogether a nullity, must, as far as it is not so, be productive of the most dangerous and disastrous consequences.

Review.

Addresses and Charges of Edward Stanley, D. D., late Bishop of Norwich. With a Memoir. By his son, ARTHUR PENRHYN STANLEY, M. A., Fellow and Tutor of University College, Oxford. Murray.

This is a book differing only in the worldly eminence which the subject of it attained from those numerous tributes of personal affection to which we have lately had occasion to advert. Bishop Stanley's mental faculties were of an ordinary kind, and his education very imperfect, so that he would have produced little impression in the world, and have been but little remembered after his death, but for the accidental and not very creditable party patronage which elevated him to the Episcopate. The most interesting part of his character is to be found in the earnest and unbroken struggles he made to discharge adequately the duties of an office, for which he was, in many respects, so singularly unfit. And his son's memoir, while it is a touching tribute to the piety and sincerity of Bishop Stanley, is a most powerful, though entirely unconscious and unintentional, satire upon the state of things under which such men are thrust upon the Episcopal thrones of a Catholic Church.

The younger son of an ancient and wealthy family with a passionate longing for the sea, imperfectly educated, and, as we understand Mr. Stanley, the commander of a regiment of volunteers, he was ordained at the age of twenty-six, and very shortly after installed as rector in the rich family living of Alderley, in Cheshire. Here he remained for more than thirty years, discharging his duties, according to his notion of them, with untiring energy, unflinching rectitude of purpose, and, on many occasions, great boldness and determination of character. Mr. Stanley's narrative of his parochial work, and the feeling entertained for him by his parishioners in return, is, perhaps, the best part of the volume. Bishop Stanley realised entirely many portions of the duty of a parish priest, and he was a man at all times, and under all difficulties, to do thoroughly whatever he believed his duty. Constant visiting, great personal interest in the poor and their children, indefatigable activity in the schools, and in setting on foot, and steadily following up, all schemes which he thought would advance the social and moral welfare of his parish; these were the qualities he consistently displayed throughout his long incumbency, during times, at first, when activity was rare, and zeal and regularity led to an imputation of Methodism.—Backed by his family connection, it is no wonder that, by degrees, his simple, pious, and determined character acquired great influence in his parish and neighborhood. How far the deeper, tenderer relations of the priest and his people were realised by him we are left in the dark.—Or rather not so, for Mr. Stanley takes pains to assure us that his father had no "mystical" views about the priesthood; and that his Christianity was "free and comprehensive," that is, except on the side of Catholicity.

The active rector, when elevated, in 1837, by Lord Melbourne to the See of Norwich, became the no less active and high-minded Bishop.—And although it is plain that in many particulars he was unsuited to his position, it is equally true that he brought to it important qualities, such as few of his brethren shared or possessed in an equal degree with him. Bishop Bathurst, to whom Lord Grey, (as he told sir Fowell Buxton,) had intended to offer the Archbishopric of Canterbury, was a byword amongst English Bishops, and he had rendered Norwich a scandal amongst English Sees. Bishop Stanley set himself steadily to work to redress abuses.—He enforced residence, increased schools, multiplied services. Throughout the Diocese he made himself felt in numerous measures of practical improvement, and in an unwavering support of all persons whom he believed to be in earnest, and at work. On many occasions, indeed, he gave offence by public actions which a wiser and perhaps a less vain man would have avoided. He did eccentric things in an eccentric manner; he frequently attacked old prejudices, and occasionally sacred truths, in a way not altogether creditable to him; his onslaught being often more violent than powerful, and displaying ignorance rather than a well-informed hostility. These things, few in number, and with one or two exceptions, very unimportant, Mr. Stanley curiously selects as specimens of his father's enlarged wisdom, and even celebrates them as instances of heroism. When he preached against the Apostolical succession in St. Paul's Mr. Stanley duly informs us that his sermon was praised by the *Lord Mayor* as "the boldest ever delivered in that cathedral." Amongst "the chief features of his Episcopal life," are recorded the selection of Dr. Arnold to preach the consecration sermon, his funeral sermon, in Norwich Cathedral, on Mr. J. J. Gurney, the Quaker, his introduction to Mr. Macready, and his hospitality to Father Matthew and Jenny Lind, which latter acts provoked, we are told, "strong expressions of disapprobation." Certainly, we should not be disposed to join in any such expressions, and if we remember right, offence was taken rather at the lengthened celebration of his own intrepidity in meeting Father Matthew, which the Bishop gave vent to, than at the act itself, and exception was taken, not to the extention of episcopal hospitality to the excellent Swedish singer, but to its non-extension to poor clergymen, summoned by the Bishop himself from long distances, to preach in the cathedral. It is, we must remember, a son writing of a father, or there would be something almost ludicrous in the solemn gravity of the sentences in which Mr. Stanley vindicates the Bishop from charges we never heard brought against him, and endeavors to elevate the actions of a kind and generous man, yielding to the warm and simple impulses of his heart without much consideration, into displays of far-sighted wisdom.

But we have less to do with Mr. Stanley himself, or even with his work, (for the Bishop's charges and addresses have little in them that is remarkable,) than with the character and example of the Bishop himself. And, allowing for a natural and not ungraceful exaggeration of language on the part of Mr. Stanley, there is a great deal of his memoir in which we can cordially agree. Sincere respect every one must feel for a man so high-minded, so religious, so simple, and so true as the late Bishop. Few men, whatever their standard of duty, ever did it, at least in intention, so thoroughly and consistently. More learned Bishops there have often been; wiser; abler; better theologians; fitter ecclesiastics: very seldom more zealous, more single-minded, more devoted to the welfare (as he understood it) of the Church and Diocese. Accessible at all times; kind and patient; stern in correcting abuses; fair and considerate to those opposed to him in sentiment, we have neither the power nor the inclination to withhold the honor which is justly his due. Above all, he was an upright gentleman; so noble-minded, that he never read anonymous letters against his clergy; so generous, that personal opposition never provoked his enmity, or raised any lasting ill-feeling. His death was touching. We have heard of Lord Tenterden's last words being, "Gentlemen of the Jury, you may retire." The Bishop's were—"If there are but twenty, they should have their second service;" showing that his dying heart was in his diocese, and his last thoughts were for its benefit. We do not wonder that he was buried amidst the tears and regrets of thousands, or that, in spite of much natural unfitness, both of temperament and education, he has left behind him a feeling for his memory throughout the diocese he administered, very unusual with English Bishops. We cannot better conclude this notice than with the following passage from his Journal. We believe he strictly adhered to the resolutions expressed in it. The italics are our own.

"Little do they think how engrossed I altogether am in one sole object; the spiritual and temporal welfare of the diocese. By night, in my many waking hours, the working of my mind is how and what can be done by me to promote the end for which I accepted a situation for which, in every other point I feel myself so unqualified and unfit. *I accepted it with a determination not to make it a source of profit to myself or patronage for others, it being my unshaken determination to expend not only the whole proceeds of the emoluments on the diocese, but the greater part of my private fortune also*, saving little or nothing more than it was my wish to do at Alderley; that, with regard to patronage, no motives of private interest or mere connection, or formal friendship, should sway me in giving preferments;

and that the names hitherto on my list consist of individuals known to me only by respectability and fitness for the situation to which I could appoint them. Such are the feelings with which I accepted the office of a Bishop: on such I have acted hitherto; and God grant that nothing may induce me to depart from principles which will alone justify me in entering on a line of life and arduous resposibility, drawing me aside from pursuits and tastes with which my habits were far more congenial."

Communications.

For the Churchman.

The Brownists in Holland.

Mr. Editor,—Before I had finished my last article,* I met with a letter written by a "correspondent" of the "*Newark* Daily," on a gloomy day in the month of March, and lo! the subject was the MAYFLOWER. "The hills of New England (he said) look dreary, and over them *seems* to hover a spirit that calls up the past. While riding in the cars listening to the metalic hum of wheels, and to the engine breathing with iron lungs, our half-closed eyes *seemed* to rest dreamily on a billowy sea, and catch a glimpse of a single sail. What a wonder-worker is imagination! It annihilates *there* and *then*, and puts in their place, *here* and *now* What changes have taken place since the shores of New England first appeared to those on board the Mayflower! Today [March 20] reminds us of another day. What chapters of undeveloped history were deposited in that ship! Souls were there, to be sown by God's own hand on a new soil, destined to produce a harvest of freedom for the world." After "seeming" to lament that we have no "real history," because we do not understand the "laws that govern the development of humanity in time and space,"† the writer asserts that "History waits for its Linnœus," and concludes with—"We are dreaming too far, and will stop."

What a wonder-worker, indeed, is imagination! The seed deposited in the Mayflower, was to produce a harvest of freedom for the whole world; aye, *there* were deposited 'chapters' of undeveloped history, in comparison with which the chapters deposited in the ships that went on the Argonautic expedition, and even in the Diluvian Ark, were mere "circumstances." When we reflect that the first charter granted to a colony by the crown of England, was dated as early as the year 1578; that Gosnold discovered Cape Cod in 1602; that Capt. John Smith in 1614 explored with accuracy that part of the coast which stretches from Penobscot to Cape Cod, and laid a map of it before Prince Charles, (the son of England's King,) who, in admiration, named it New England; and then, that the Mayflower colonists (according to the testimony of their friends and advocates) left Holland in 1620, partly, because they were apprehensive that their posterity would "lose their interest in the English nation,—they being desirous rather *to enlarge His Majesty's dominions and live under their natural prince*;" well may we exclaim, What a wonder-worker is imagination! and with suitable emphasis may we advise and exhort the imaginative in New England, to beware lest on a dreary day in March, they dreamily mistake the "metalic hum" of car wheels and the asthmatic breath of iron engines for a billowy sea and a tempest-tossed barque in the month of December.‡

To proceed. HOLLAND, says the Rev. Editor of the Protestant Quarterly, was the asylum of persecuted refugees. This is the "brightest jewel among the many gems which history has planted in her crown of glory." "She was the Home of the Pilgrim Fathers, who sought and found in her bosom a shelter from the cruelty of perfidious enemies of the Bible and a pure Christian worship." As an offset to this, I shall quote a short passage from Brandt's 2nd volume; which will show that history sometimes plants a thorn where there is apparently a coronal gem:—

"In the Synod holden at Amsterdam, about the end of this year, [1600] the case of the sonamed *Brownists* was debated, and after considering the ten reasons for their separation related in the foregoing book, it was judged and declared; *That they were to be accounted* SCHISMATICKS. (*B.* xvii, *p.* 15.)

But this Synodical decree may require some explanation. I observe, then, first, that it does not appear that the Synod of Amsterdam exerted any authority over the other Synods of the United Provinces; it seems, however, to have been *primus inter pares*, and great deference was shown to its acts in consequence. As an illustration of the influence which it possessed, it may be mentioned that the "Churches" in *New* Netherland uniformly received their ministers from Amsterdam, "though not at first formally connected" with the classis there; that they were "easily brought to consider themselves subject to its authority;" that "for more than a century they continued to receive their supplies" from this classis, "to refer their controversies to it for decision, and implicity to obey all its commands;" and that when at length a question arose as to the right of the "Church" in Amsterdam to exercise this supervision and to insist on the necessity of an *Amsterdamic* "succession" in the ministry, two parties were organized, styled the *Coetus* and *Conferentie;* a tremendous excitement ensued which threatened a disruption of the communion; and peace was not restored until the late Dr. Livingston appeared on the stage, and by his judicious exertions effected a reconciliation. (*See Dr. Gunn's Memoir.*)

Next, as to the sin of *Schism;* this in the view of many, the ablest and purest men in the seventeenth century, Churchmen and Dissenters, Prelatists and Presbyterians, was a heinous, deadly, damning sin. After the Puritans of the "second separation," as they were denominated, had gone from England to Holland, HALL, who was afterwards Bishop, addressed a letter to Smith and Robinson, whom he styled "Ringleaders of the late Separations at Amsterdam;" and expostulated with them for committing the sin of schism, instead of staying at home, praying for the Church, and laboring in her behalf. See what strong language was used by a divine who for those days was accounted "moderate." "The God of heaven open your eyes, that you may see the injustice of that zeal which hath transported you; and turn your heart to an endeavor of all all Christian satisfaction; otherwise, your souls shall find too late, that it had been a thousand times better to swallow a ceremony, than to *rend a Church*: yea, that even whoredoms and murders shall abide an easier answer, than *separation*." (*Bp. Hall's Works*, VI., 181, *Ed.* 1837.) THOMAS EDWARDS, the Presbyterian "Minister of the Gospel," wrote his *Gangræna* § in 1646, and dedicated it to the Lords and Commons assembled in Parliament. It can hardly be said that this author possessed as sweet a temper as the excellent Bp. Hall, but he was distinguished as a polemic, and we may charitably suppose that his faults were, for the most part, those of the age in which he lived. His theme is sectarianism, by which he means the sin of schism. "One of my great ends in this Tractate (he says,) is to take away occasion from the common enemy [Rome] to blaspheme the reformation, and speak of the parliament, by our not owning," "but speaking as much against heresie, schisme, and all errours, as any of them can." Let us ponder a few of his weighty passages: "The worst of the Prelates, in the midst of many Popish, Arminian tenets, and Popish innovations, held many sound doctrines, and had many commendable practices; yea, the very Papists hold and keep to many articles of faith and truths of God, have some order among them, encourage learning, have certain fixed principles of truth, with practices of devotion and good works; but many of the sects and sectaries in our days, deny all principles of religion, are enemies to all holy duties, order, learning; overthrowing all, being *vertiginosi spiritus*, whirlegigg spirits; and the great opinion of an Universall Toleration tends to the laying all waste, and dissolution of all religion and good manners." "And are not Sectaries strangely suffered, connived at, keeping open meetings in the heart of the city, yea, printing with license their erroneous opinions, &c.?" "Parsons who would not be endured nor suffered in other countries and churches, but were cast out and banished," "do here in England vent and spread their opinions, gather churches; . . . how many cast out of *New England* for their Antinomianism, Anabaptism, &c., have come over, and here printed books for their errors, and preach up and down freely; so that poor *England* must lick up such persons, who like vomit have been cast out of the mouth of other churches, and is become the common shore and sinke to receive in the filth of heresies, &c." "*Anglia colluvies omnium errorum et sectarum.*" "The armies of heresies" "are worse than all the armies of Cavaliers, and monsters hardlier to be subdued;" "'tis the saddest and worst evil that can come to a Church, and that draws quickly all other evils after it." "And as errors, heresies, are a greater evil than the sword and temporal persecutions, so are they worse than evil manners and a bad life. False doctrines are not only evil deeds, fruits of the flesh, things which God hates, and damnable, as well as a wicked life. . . . O, but they are the depths of Satan, &c." "In one word, heresies, errors, are more destructive to the nature of a true visible Church, than loose manners, and destroy the foundation more." "If the Parliament, City, yea, all the people were for a toleration of all the sects, Anabaptists, Antimonians, Seekers, Brownists, Independents; . . . *supposing* it, yet ministers ought to . . preach and cry out of the evil of it, never consent to it, but protest against, and withstand it by all lawful ways and means within our callings and places, venturing the loss of liberties, estates, lives, and all, in that cause, and to inflame us with zeal against a *Toleration*, the GREAT DIANA of the Sectaries." "The sectaries and malignants" "agree in this, rather to have Episcopal government and a toleration, than a strict Presbyterial, and thorow reformation." "The Arminians had well nigh undone the Netherlands," "and had not the old Prince of Orange been stout and wise, *even doing something* BEYOND THE ORDINARY WAY OF HIS POWER; and upon the Synod of Dort determining, the magistrate added the civil sanction, and used coercive power, that country had been lost; so our sectaries have by their errors . . . hazarded all, and if God do not wonderfully put in, . . . their ways and courses will undo us all." "Independency and other sects are so near of blood, that a man may, for the most part, without any great solecisme, say, Independency is all Sectarisme, and all Sectarisme is Independency." "Independency is the mother and original of other sects;" "'tis the nurse and patronesse that nurses and safe-guards them." "Schisme makes way to heresie; and separation from the Church to separation from the Head." "O, the sad and woful effects of Independency, as in all places wherever it hath been set up, as New England, Roterdam, Amsterdam, Burmudoes; so in England, where within these four years, it hath produced more damnable heresies . . . loosenesse of life and manners, than ever have been in all the Reformed Churches of the Presbyterial way above fourscore years." Let this suffice for the opinions of a "strict" and "thorow" Presbyterian in England in the 17th century. The views of the Dutch Reformed touching the "Catholic Christian Church," the "marks of the true Church," sectarianism and discipline, may be gathered, in part at least, from the Confession of Faith and other formularies which were set forth by the national Synod of Dort. "We believe and profess one Catholick or Universal Church, which is an holy congregation of true Christian believers;" "that out of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it, but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the Church, submitting themselves to the doctrine and discipline thereof, bowing their necks under the yoke of Jesus Christ, &c." "It is the duty of all believers, according to the word of God, to separate themselves from all those who do not belong to the Church, and to join themselves to this congregation . . . all those who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God."* "We say that the body and communion of the true Church must be distinguished *from all sects who call themselves the Church.*" "The true Church may certainly be known, from which no man has a right to separate himself." "Excommunication or Church discipline is requisite, with the several circumstances belonging to it, according to the word of God. They "who teach false doctrines, or lead offensive lives," must be dealt with "according to the appointment given us by Christ, *Mat.* xviii, 15, 16, 17." The obstinate and impenitent offender is to be excommunicated "from all the spiritual blessings and benefits which God promiseth to, and bestows upon his Church;" and is "to be accounted" "as a heathen man and a publican, according to the command of Christ," "who saith, that *whatsoever his ministers shall bind on earth, shall be bound in heaven.*"

We are yet to consider the *why?* and the *wherefore?* of the Synodical sentence at Amsterdam. What induced the august body there assembled to cut off the "so-named Brownists" as *Schismaticks?* The answer must be given by bringing out the "ten reasons for their separation" which the "refugees" from England who hoped to find in Holland "a shelter from the cruelty of perfidious enemies of the Bible and of a pure Christian worship," drew up soon after their arrival in that country. They "proposed" them, says Brandt, "to one who had formerly been an Elder of their Church, but who at that time was master of a Grammar School, and a member of the Established Church" of the Low Countries, "from which they endeavoured to draw him again to themselves." The articles were afterwards increased by the addition of an eleventh, and were published in England with textual references:

"*In the first place,* (say they) Because the Church of Amsterdam is in such confusion, that 1st, the congregation never meets together; 2d, the ministers never sanctified the Lord's Day with the people; 3rd, there can never be any certainty of the presence of the Church members; 4thly, no public transactions, whether of excommunication or other Church discipline, can be duly performed. All which is contrary to the following texts of Scripture: 1 Cor. xii, 27, and xi, 20, 23. Mat. xviii, 17. 1 Cor. v, 4. Acts vi, 2–5. Numb. viii, 9. Acts xx, 28. *In the second place*; Because they receive or admit to baptism the seed of those who are not members of any visible Churches, take no care of them being baptised as members, nor receive their parents to the Lord's Supper. Gen. xvii, 7, 9, 10, 11. 1 Cor. vii, 14. Exod. xii, 43. 2 Chron. xxx, 6. Numb. ix, 13. Hos. ii, 2, 4. Rev. xvii, 1. Ezek. xvi, 50. *In the third place;* Because they have projected, and use in the public service, a different method of praying from that which the Lord Christ prescribed in the sixth of Matthew; reading out of a book certain prayers, invented and appointed by men. Exod. xx, 4, 5, xxx, 9. Ps. cxli, 2. Rev. viii, 3. Lev. x, 1. Isaiah xxix, 14. Mat. xv, 9. Rom. viii, 26. Eph. iv, 8. 1 Pet. ii, 5. *In the fourth place;* Because they do not observe the command of Christ in Mat. xviii, 15–17; nor suffer it to be rightly observed by the people. *Fifthly;* Because they serve God daily in the temples of *Antichrist.* Exod. xx, 4. Deut. xii, 3. 2 Kings x, 26–28, xviii, 4. Acts xvii, 23. Rev. xviii, 11, 12 *Sixthly;* Because the ministers are maintained in a different way from what Christ ordained. 1 Cor. ix, 14; and that in such manner as every ministry, whether it be of the Papists or any other sects, may be maintained. *Seventhly;* Because they change their Elders yearly, and do not continue them according to the doctrine of the Apostles, and the custom of the primitive Churches. Rom. xii, 4–8. 1 Cor. xii, 11, 12. Acts xx, 17, 28. 1 Pet. v, 1, 4. See, likewise, Numb. viii, 24.† *Eighthly;* Because they confirm marriage in the Church, as if it were a part of the ecclesiastical ministry, whereas it naturally belongs to the civil government. Ruth. iv.‡ *Ninthly;* Because they make use of a new punishment, by suspension, which Christ, according to Mat. xviii, 17, and Gal. iii, 15, never required. *Tenthly;* Because they observe days and times, keeping holy certain days in the year, on account of Christ's Nativity, Resurrection, and Ascension. Exod. xx, in the 2nd and 4th commandment. Rev. i, 10. 1 Cor. xvi, 1–iv, 2. Acts xx, 7. Col. ii, 16, 17. Isaiah lxvi, 23; Gal. iv, 10, 11, *Eleventhly;* Because they receive for members of their Church impenitent persons, being excommunicated; by which means the true members become one body with those that are delivered to *Satan.* 1 Cor. v, 5. 1 Tim. i, 20." (*Brandt* I. 479.

From the short account of the proceedings of the Amsterdam Synod mentioned above, it may be inferred that the sentence or judgment of the Synod was founded exclusively on the document containing this list of "reasons." It is probable, however, that the members had in their mind's eye, if not immediately before them, another precious document which had been issued by the Brownists in 1598, "the last year," as they styled it, "of the patience of the saints." This was a "Confession of Faith," the general circulation of which through Holland would inevitably have increased the disturbances of that distracted country. At some future day it may receive further notice. For the present, enough, it is thought, has been said to show that our "Pilgrim Fathers" did not, when they changed their residence, get a very comfortable or peaceful "home;" and that as they found in their new "shelter" antagonistic Christians who "served God daily in the temples of Antichrist," and who, "in the public service," read "out of a book certain prayers invented and appointed by man," they must have been sadly puzzled and perplexed in order to ascertain whether there was no earthly "bosom" in which they could be safe from the cruelty of perfidious enemies of the Bible and of a pure Christian worship.

April 12, 1851. R. B. C

* See Churchman of April 12.

† The letter is dated at Boston. The author ought, for satisfaction, to have followed the Lecturer mentioned in a notice which was circulated in Somerville, N. J., on *Sunday*, March 30. Churchmen, as well as others, who are accustomed to hear the preaching of Jesus Christ and Him crucified, were then and there notified that "Dr. Coles, of Boston, would preach in the P.M., in the "Baptist Church," and at night in the "Methodist Church," "on the bearings of erroneous physical appetites and habits on moral and religious character." If Dr. Coles lectured or preached on these comprehensive "bearings," he must, methinks, have touched on the "laws that govern the development of humanity in time and space."

‡ When King James was moved "to give way, that such a people might enjoy *their liberty of conscience* under his gracious protection in America, where they would endeavour the advancement of his Majesty's dominions, and the enlargement of the interests of the Gospel; the King said, "*It was a good and honest motion.*"—*Mather's Magnalia*, I. 47.

§ "A catalogue of discovery of many of the errors, heresies, blasphemies, and pernicious practices of the Sectaries of this time, vented and acted in England, in these four last years, &c. &c." No less than 176 were enumerated. The book was a "noted" one, and called forth a reply from *Milton*. D'Israeli says that "it may still be preserved for its curiosity, though immortalized by the scourge of genius," that is, of the Poet's. In Feb., 1647, the "house ordered a general fast, to beseech God to stop the growth of heresy and blasphemy;" "a Presbyterian artifice to alarm the nation." (*Hallam*, II, 270.) Edwards ascribes the dreadful evils which he sums up, to the growth of Independency; but is it not true that the Independent party comprehended "a countless brood of fanatical sectaries," who had been "nursed in the lap of Presbyterianism, and fed with the stimulating aliment she furnished, till their intoxicated fancies could neither be restrained within the limits of her creed nor those of her discipline?" There is one of the 176 sectarian "errors" which is too good to be condemned either by Presbyterians or others; "The Parliament having their power from, and being entrusted by the people; the people may call them to an account for their actions and set them right and straight: and seeing this present parliament doth ingrosse law-making and also law-executing into their own hands, contrary both to reason and the true meaning of the law, the Freemen of England ought not only to chuse new members, where they are wanting, once *every year*; but also to renew and inquire once a year after the behaviour and carriage of those they have chosen. And if they find *they never did any good*, or are *groundedly* suspected to be unserviceable, that then those that chuse and sent them may have liberty to chuse more faithful, able, and better men in their places."

* The child who is catechised is made to respond that infants as well as adults must "by baptism, as a sign of the covenant, be . . . admitted into the Christian Church;" that he believes that this "Church was chosen to everlasting life," and that he, the baptized catechumen *is*, and "*for ever shall remain a living member thereof.*" *Catechism, Quest.* 54, 75. Was this an oversight of the Synod of Dordrecht? If not,—"her Majesty's" Privy Council might take the matter in hand. King James had his legates at the Synod; why should not a suitable respect be paid to his memory?

* Confession, Articles 27, 28, 29, 32. *Catechism, Qust.* 62, 63. *Liturgy—Form of excommunication.* In the 36th *Art.* of the confession, it is said that is a part of the office of the civil magistrate to "protect the sacred ministry;" and that they may "remove and prevent all idolatry and false worship, that the Kingdom of Anti-Christ may be thus destroyed, and the Kingdom of Christ be thus promoted." The American revisers of the Articles hardly meant to sanction all this.

† Robinson's views of Church government were confessedly aristocratical. The people might vote, but the Elders were to *govern* them in their voting. See the extracts from his writings in Punchard's Congregationalism. *Quere.*; does *Numb.* viii. 24, prove that Christian "Levites" ought not to be annually elected?

‡ These Judaizing Congregationalists ought to have solemnized their marriages out of doors, near some gate or other. *See Ruth. iv.*

For the Churchman.

Roman Perversions.

Dear Sir—It appears to me that considerable misapprehension exists on this subject; particularly in relation to the number of the converts and the means resorted to in the work of conversion. The Romanists, and some among ourselves, would have us believe that the changes are fearful im extent, and all in the same direction; that of a sudden multitudes are flocking to Rome, and the Church is in great danger. Now what are the facts in the matter? In our own country I think that three-fourths of our clergy have in their congregations one or more families formerly Romanists. Although these conversions are not heralded to the world in that public manner which would outrage the feelings of the parties themselves, and the community may conclude from the silence that these facts do not exist, yet the clergy are fully aware of the facts themselves, and could draw up a catalogue of conversions of a size well calculated to allay the alarm of the timid. On the other hand, almost every conversion to Rome is noised abroad; the effects of which is to deceive the unthinking into the belief that much noise argues much confidence and success, but to assure the reflecting the more that it is an evidence of a very different state of things.

Indeed I have no doubt that native Romanism is decreasing rapidly among us, and that if it were not for the masses of emigrants pouring in upon us, its decline would strike many with astonishment, and even of these emigrants their attachment in hundreds of cases becomes much loosened by contact with our Republican institutions, and in the second and third generation a goodly number leave their communion.

So far as England is concerned the account is not as discouraging as many suppose. I have lately read of 400 converts from Romanism being confirmed by the Archbishop of Tuam, and of 13 Irish clergymen in one district of Ireland who were formerly laymen or Priests of the Romish communion. Now balance the conversions in England against these, and see the comparative results. And upon this statement two observations should be remembred. Every thing is known of England. We see, for the most part, its worst. Familiarity, especially that manifested in the secular papers, is apt to descry defects. The English Church, in its losses in numbers and defects in management, is thus entirely brought before us, while, for many reasons, its good is generally kept out of sight. But it is different in regard to Ireland. We know and care very little about it, and scores of Priests might recant without the fact being alluded to by our journalists. Besides this, in Ireland Rome is dominant, so far as numbers go, and in England the Church is. Now a moments reflection would enable us to predict to which side the converts respectively would go; a prediction entirely borne out by the facts. In both it is from the many to the few. In Ireland from Rome to the Church, in England from the Church to Rome. And the same result would be expected even in political changes. In every village the loss, from many obvious causes, would be felt not by the well-disciplined few but by the unwieldy and discontented many. So much of results. A word or two more will be offered as to the manner or policy with which this work is prosecuted. One of the most common methods to bring about such changes is to create a panic. "The wish is father to the thought," and many names are given as meditating the transition, with the strangest disregard of an infraction of the 9th precept of the decalogue, which it is possible to conceive. The effects and objects of this are manifold. We know in politics—in national assemblies—what great measures have ever been carried in a panic from the begining, even down to England's last Reform Bill. The weak are alarmed and do nothing; the undecided move with the current, and a few sordid votes turn the balance. Be assured Rome knows too well the susceptibilities of human nature to dispense with this powerful engine of panic. Many have thus gone in haste and alarm, and would fain, in calmer moments, return. But Rome gains her point when they have once crossed her threshold, knowing that few have the courage to return. Their only course, except to the most conscientious, is to go blindly on.

Nor does it much matter at the Vatican with what views they enter, so they do enter. A lady is received professing that she is determined to believe what she chooses; a learned divine is received holding in his hand that very apple of discord which is to throw their whole communion into a violent ferment. But we should beware lest we and our papers aid this hasty flight. We are increasing the panic, and thus the work of Rome, for which she thanks us. Doubtless we should know the dangers around us—their real nature I mean—and quietly and efficiently guard against them. But neither truth nor policy warrants us in swelling the clamor.

There is another and deeper object however in getting up such a ferment, to be found in the wily tactics of Rome. Besides doing much in her behalf positively, it acts also as a tub to the whole. It draws off attention from the miserable condition of Rome on the continent, for by this offensive species of warfare which she ever plays, we are so much occupied in defending ourselves, that we leave all her weak points unassailed. Thus, not to speak of Rome among us—it is well for her that we know so little of the State Church of France with all the socialism and infidelity by which it is surrounded. It is well for her that we are not allowed to remember the rising of a freer spirit of late in Spain and Piedmont, and of the defection in Germany.

It is well for her that we are engrossed by melancholy reflections on our own want of peace and unanimity, so that we shall have no time to think of the perilous position of the Papacy in Italy. Nothing but the bayonets of France and Austria, and, worse than all, of Russia, support the tottering fabric Were these supports withdrawn how soon would a revolution sweep over the Peninsula, and Gaeta again become an asylum for the Pontiff. Nor does Russia care an iota for the Papacy as such. She aids merely to protect a conservative spirit in politics—to get rid of the Red Republicans that swarm from Romish France. And so too is our attention directed from the religious differences among their members in England. It is well known that English Romanism is but distantly related to that of the Continent. Even the noblesse are thoroughly Gallican in their views. Hence a Norfolk and Arundel, a Shrewsbury and Beaumont, appear even in the public prints to protest against all that is ultra-montane. Meanwhile the fray is increased by the divisions which the extreme converts, especially of the Oratory, delight to spread around. Let us think of these things, and when even a panic is attempted let us abruptly change the subject, and see if there is not some new danger in Rome, from which they wish to withdraw our eyes.

One or two other points in the manner of the work. I must touch this briefly. There is an important object gained in spreading a report that a certain individual is travelling Romeward. We may think that the effect would be to make him disgusted with such wicked trickery, and to drive him further than ever from Rome; and so in many cases it is. But there is another view to be taken of the subject. Such a rumor is a helping hand to the timid and vacillating. It is an effort to commit them, and the thought is frequently produced in the mind of one thus assailed, that even if he remains, a suspicion will be attached to him which will hinder his doing much good, and if the person is of discontented disposition, or is surrounded by difficulties, the door of early escape is thus pointed out. Courtesies too are at hand, and appeals are made to all, that, though not sinful enough to destroy integrity of character, is yet meek enough to be influenced by seductive addresses. And in some degree in the above cases, but more especially in that to be named, does Rome in another manner manifest those deep artifices which have been drawn from a knowledge of human nature. Napoleon said "Imagination rules the world." And does not Rome practically apply the principle in presenting a trinket to some unthinking member of our church, or asking him to say an Ave so many times? They are not so absurd as to rely on any intrinsic efficacy in the chain or image presented, as to suppose that it will of itself weave a spell. Their thoughts are deeper. A man we know, has been sent to his bed because a person told him he presented every characteristic of consumption. A paralytic has been cured by drinking some cold water, but with the impression that it was a long-coveted panacea. Even one has died under the erroneous impression that the surgeon had extracted the last ounce of blood from his veins, and so prophecy often becomes the means of its own fulfilment. Such things are well known. Yet it is thus that the imagination of the unthinking is wrought upon, and the thought haunts them until, in a way easily explained, and of a more earthly and natural character, (but for which they are made to account) the victims are too surely ensnared.

I might say much in exposing these unearthly artifices, and showing how little impression should be made on our minds by perversions accomplished from motives having so little connection with an unbiassed judgment and a sincere feeling But I shall only add to what has been said that the reader should remember (what he must be convinced of if he would not stultify himself,) that many perversions from the church have been of those who were disappointed in not obtaining some station of eminence, also felt that sufficient deference was not paid to them, or who from a discontented spirit, that would be dissatisfied every where, were disposed to find their situations unpleasant. It may be true that a calm succeeded their perversion, that all seemed bright and clear to them; but as the same thing is elsewhere seen by every man disposed to see; even in the cases of the hypocondriac who changes his physician or the disappointed tradesman who seeks some new avocation, there is no ground for attributing any peculiar value to such a calm. More especially should such a feeling be expected, as every flattering attention is now paid to the converts on their own account and on the account of others yet to come; and as the most fashionable devotee is held up to others, and almost herself persuaded, that she has suddenly become a model of self-denial. No wonder a calm succeeds, and no wonder from every circumstance in the whole course of the perversion an argument is drawn to influence others.

LEX.

For the Churchman.

Presentment of the Rev. O. S. Prescott.

To the Editor of the Churchman:

MR. EDITOR,—I am not a theologian, and it is not upon a question of theology that I wish to address you; it is about something which appeals more *immediately* to me, a layman, than any such question could. It is now a matter of notoriety that the Rev. Mr. Prescott was presented some months since, by the Standing Committee of Massachusetts, on sundry charges, and much against his own wish and that of his counsel, escaped trial on account of the great looseness and indefiniteness of the charges and specifications which the court ruled, at once, could not be entertained in their then form. Since then a new presentment, but based upon the old one, and carefully prepared by a priest distinguished for his astuteness, has been served upon Mr. P, who will, of course, in due time, be tried upon it.

Now, the point which has aroused my feelings in this matter, and to which I most earnestly call the attention of you and of all, is this. By the canons of Massachusetts, the Bishop nominates nine Presbyters, out of which number the accused can select five to form the court which is to try him—a provision similar to that of other tribunals by which the accused can be saved from the judgment of those who might be biassed to his prejudice. When the nine were nominated before, Mr. P., as entitled to do, rejected four. Strange to say—and so grossly dishonorable and outrageous does it seem, as to appear even now, scarce credible—in nominating the new court, the Bishop has re-nominated these very four!!—thus forcing upon Mr. Prescott, as his judges and jury, those he before objected to—or in fact, in depriving him entirely of that choice which the canon was intended to guarantee to him. This may be *legally* correct—at least there is no provision in the canon against such a course on the part of the Bishop—evidently because it was not deemed necessary to provide against what is so palpably, glaringly unjust, and contrary to the spirit of every other court, whether civil or martial. In a civil court the accused can challenge a certain number of the jury peremtorily and after that others on cause—the latter privilege is here not given by law, the power denied by the act of the Bishop. Now, what would be thought of an officer of a civil court, who, upon the second trial of an individual, were to attempt to force upon him as a jury, the very men he had previously objected to—if this were legal. Were the accusation of a most trifling character, the attempt would at once widely arouse the indignation of the community as balking even under letter of the law one of its kindest provisions—and yet Mr. P. accused of the gravest offences, which, if proven, will affect him most seriously—is cut off entirely by a defect in the law, and by an arbitrary rule of the Bishop from a privilege enjoyed by all in every other court in our land.

The proceedings of the Star Chamber of bye gone days have often excited the extremest indignation that a sense of wrong and injustice could arouse at the tyranny practised there, but I must say there seems a wonderful similarity between them and this attempt of a Bishop of our own country to avail himself of a legal imperfection to pack a jury for the trial of one of his presbyters, more especially as most of the charges are based upon a confidential conversation held by the accused with the Bishop in his own study, and the latter is informer—witness—has acted the bailiff in serving the presentment in person—and will, of course, be final arbitrer. Another thing that looks very strange to me, is that the charges involve most grave questions of Faith, Doctrine and Discipline, and yet of the twelve Doctors of Divinity in Massachusetts, but one single one is selected in forming this court, and that one owes his degree to a *Baptist* University!

I could say more upon this matter in its relations to dignity and decency, from the first hatching of the presentment at a supper party where a social meeting was turned into what the conditions upon which it was determined that the presentment should or should not be served, entitle me to call a committee of persecution—to the serving of the document itself by the Bishop in person, but I wish, for the present, to fix attention exclusively upon the all-important point set forth above.

C. L.

For the Churchman.

Another Groan from Massachusetts.

DEAR MR. EDITOR,—As things are fast coming to a crisis, in the unfortunate Diocese of Massachusetts, I entreat you to allow me space in your columns to state a simple fact, and to ask a simple question.

I trespass on you in preference to a secular paper; 1st, because I think we ought to repudiate in such matters the assistance of other than Church journals, and secondly, because as every Churchman, of course, takes or sees the 'N. Y. Churchman,' all our brethren will have an opportunity of knowing in what atmosphere to look for spots and blemishes upon the Church's disc.

The fact I wish to state, will, I think, quite bear out your correspondent A. C's observations on the character of Low Church Bishops.

You may remember that in the month of November last, an earnest, hard-working, indefatigable clergyman (I speak not of his doctrinal views,) was brought to trial on a charge of heresy. The court dismissed the case partly through the incompetency of the prosecutor—partly from a manly feeling of justice towards the accused.

Since that time nothing further has been urged on the part of the prosecution until Wednesday last—three days after the Rev. gentleman had officiated, for the first time, at St. Botolph's parish—when no less a personage than the Right Reverend the Bishop of the Diocese called at his lodgings, and served a 'Presentment' upon him in due form.

Defendant could scarcely at first believe his eyes and ears. The Bishop he said to himself would never condescend to act the constable—it must be some mental hallucination—though the voice sounded like Jacob's voice, yet *were* the hands those of Esau. His reverie however was soon broken as he took the document and read, *in the Bishop's own handwriting*, a repetition of the charges which had before been preferred against him. In this presentment the Bishop appears as a witness. Now when it is remembered that the case grew out of a private conversation between defendant and the Bishop, who is believed to have given information to a member of the Standing Committee, and doubtless regulated the whole proceeding, the question arises as to how far a Bishop can, as a witness, canonically give evidence in such a matter—the case being virtually his own case? An answer to this question will oblige many of your readers.

As I have now broken the ice, I would trespass a little further upon you if your space permits.

The Massachusetts canon which regulates the presentment and trial of a Minister says, "Information of his offence shall first be given in writing to the Standing Committee . . . who, in their discretion may make a formal presentment of the offence to the Bishop. Upon such presentment (says canon II,) the Bishop shall nominate nine Presbyters of the Diocese, from whom the accused shall select five to form an ecclesiastical court to 'try the case.'

For this trial the Bishop has selected nine persons whose views upon the points in question are known *to be diametrically opposite* to those of the accused Of this, however, there is no valid reason to complain, for the canon allows the Bishop a free choice, and such a choice is just what might be expected at the hands of Bishop Eastburn—but what astonishes all, both far and near, is, that FOUR OF THE COURT ARE THE IDENTICAL FOUR *passed over by the defendant at his late trial* while only *one* of those who were obliged to decide in his favor then, has been put on now, although there are at least fifty clergymen in the Diocese to select from. If this be not contrary to the spirit of the canon—if it be not an outrage upon all our ideas of honesty and justice—I know not what is.

I write not, Mr. Editor, as High Churchman or as Low Churchman, for I am wedded to no party, but I like to see common justice done to all. If the doctrines which the defendant holds be not the doctrines of the Church, let it be by all means so decided by a competent court, so that we may know 'the place whereon we stand'—but away with all packing systems—all Jesuitism and trickery and artifice where such momentous consequences are involved.

There may be some of your readers who do not know the origin of this case, if so, I will enlighten them so far as I understand it.

In a private interview with the Bishop, the accused expresses his opinion in a point where the Church has expressed no definite opinion; and inasmuch as his opinion differs from the Bishop's—the Bishop finds out the chairman of the Standing Committee, and prefers a charge of *Heresy*. The learned official having invoked the Standing Committee, then turns round (how absurd!) and informs the Bishop that a clergyman of his Diocese has been reported guilty of Heresy. He next, in the plenitude of his legal lore, draws up a bill of indictment and proceeds in person to conduct the case—which no sooner comes before the court than defendant's lawyer pulls the indictment so mercilessly to pieces, that the court at once decides in defendant's favor. The prosecutor gets 'riled'— mutters something about quibbles, &c.,—seizes hat and cloak, and like Naaman the Syrian goes away in a perfectly eccentric state of mine. Four months elapse, and defendant accidentally officiates in a Church which we understand is an eye-sore to the Bishop. The Bishop immediately sits down—writes another Presentment—appoints another court, who doubtless well understand what they are chosen to do—and serving the Presentment in person, retires at present from the stage, and waits for the denouement in hope.

I am Mr. Editor, yours &c.,

April 7th, 1851. JUSTITIA.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 26, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

Limited Atonement.

This dogma is one of those which distinguishes the Pseudo-Evangelical party. It teaches that the atonement of Christ was made only for a few, and that the rest of mankind must inevitably perish in virtue of an arbitrary decree of the Almighty. The *Westminster Confession* declares (ch. iii., sect. 6,) "They who are *elected* being fallen in Adam, are *redeemed* by Christ, are effectually called unto faith in Christ by His spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation. *Neither are any other redeemed by Christ*, effectually called, justified, adopted, sanctified, and saved, but the elect only." There are some among us it appears who would teach this tenet as a doctrine of the Faith, and also other kindred errors; and their insidious attempts are ably exposed in his characteristic manner by the venerable Bishop of Illinois. This racy production has been inserted on the 1st page of our present number, and we trust our readers will give it an attentive reading. The doctrinal argument is clear and conclusive, and coming from that quarter will have much weight with some, who would receive with suspicion the animadversions of other dignitaries of the church. The exposure of the want of fairness and candor exhibited in the publications of the society referred to, is pungent enough without adding to it any remarks of our own.

We doubt not this dogma has been proclaimed by some during the Holy Week, when just before they had declared in the Collect for *Palm Sunday* that God "of His tender love *for all mankind* had given His Son to take upon Him our flesh and to suffer death upon the Cross;" and in the 3d Collect for *Good Friday*—"O merciful God, who hast made *all men*, and *hatest nothing that thou hast made, nor desirest the death of the sinner, but rather that he should be converted and live.*" It is pitiable as well as censurable to see that this form of sound words is set at nought and explained away by those who use it, and that they substitute for the teaching of the Church their own crude notions and traditional interpretations derived from the school of Calvin. It shows us the importance of the principle that the devotional formularies of the Church are also authoritative guides in the way of doctrinal truth, and may and must be appealed to for that purpose. They speak the consentient mind of the Church for centuries, and do not reflect the sentiments of a few individuals in power and authority at a particular time and under particular influences. The weight of their authority is felt so powerfully, that even those who use them *unveraciously* (to use a favorite word of Mr. James Martineau) cannot but feel some twinges of conscience, experience a sensible diminution of self-respect, and wish to obtain mental peace by the removal of those phrases and expressions that so trouble them. This though bad in itself both as respects the holding of the "Truth," and the practical exhibition of it, is better than the obstinate perseverance in wilful perversion of which some are guilty. They not only distort the plain words of the Prayer Book to suit their own peculiar views, but they actually insist that all others, their fellow ministers, shall do the same, unless they wish to be stigmatised as faithless and careless shepherds.

We are not given (as our readers know) to an excessive laudation of the writings of the aged Bishop, and we trust we shall have full credit for disinterestedness on the present occasion. The Protestant Churchman some weeks since quoted a portion of his letter on the Union of Church and State with a flaming heading in large letters—"WORDS OF WISDOM." What is the reason that much wiser words have not been alluded to by the Rev. Doctor,

who acts as the editor of that precious concern, though the late publisher had to father the responsibility. Surely such an *attached Hobart man*, must rejoice at this manly avowal of the same doctrine which he once taught, and we suppose still teaches. It cannot be that one who talks so loudly about *consistency* has changed his coat, and gone over to those who asperse the principles, and denounce the system, which that eminent Bishop advocated. If he has so changed, he had much better try to "know himself," and "see himself as other see him," and retrace his steps, and eschew all attempts at currying favor with Pseudo-Evangelicals. He may abandon all the distinctive principles of the Church, and loudly declaim on predestination, reprobation, total depravity and a limited atonement, teach erroneously as to the Sacraments, and deny the Apostolical succession, yet this will not secure confidence from his newly formed allies, nor produce aught but disgust and compassion in the minds of true Churchmen. We hope, therefore, that we shall soon see the letter in full in the columns of his hebdomadal, with a few words expressive of his gratification at his appearance, and his cordial acquiescence in its contents.

Concluding Lectures at St. Paul's.

On the evening of the Wednesday before Easter, the last of this course of Lenten Lectures was delivered, by the Rev. Dr. Berrian, Rector of the Parish. His text was taken from St. Matt. 26. 45. "*Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.*" For nearly two thousand years has this great event been commemorated by the Church,—this event so unspeakably interesting to all mankind—the Passion and Death of our Saviour Christ,—the great foundation of all our faith, the anchor of all our hope. Since the Fall of Adam, man had no *claim* of right to happiness and peace. The original covenant with Adam,—that of sinless obedience—was scarcely sealed before it was broken. It is needless to enlarge upon the consequences of that Fall. We all *feel* them. By that one man "sin" entered into the world, and death by sin. Wretched and deplorable hath since then been the condition of the human family. And besides the guilt of Adam, we have all incurred the curse of the Law by our own transgressions; so that the whole world is guilty before God. Holy Scripture agrees with the natural feelings and instincts of mankind concerning this universal sense of guilt, which manifested itself over all the ancient world by its sacrifices and oblations; which were all useless, except those which God had commanded. But what men could not effect by their sacrifices God wrought by His, Whose innocency, purity and infinite dignity constituted a wondrous sacrifice, whose magnitude demonstrated the awful enormity of sin, while at the same time through it Mercy and Truth met together, Righteousness and Peace kissed each other. *Now*, we are not under the obedience of the Law, but under the righteousness of Faith. If we lay not our hand upon the head of that Victim, transferring our sins to him, there remaineth unto us no more sacrifice for sin, but that fearful looking for of judgment and fiery indignation which shall devour the adversaries.

An additional benefit to us was the confirmation of our Faith by the fulfilment of prophecy. The Prophecies concerning Christ were apparently contradictory. They describe him as a glorious King, a victorious Prince, and yet as being despised and rejected,—a man of sorrows and acquainted with grief: at one time as smiting his enemies with the word of his mouth, breaking them in pieces like a potter's vessel; and at another as a helpless victim, led like a lamb to the slaughter. The Rev. Preacher showed how these contradictions are reconciled in the Gospel History, and then enlarged upon an analysis of the wonderful minuteness of the prophecies contained in the 53d chapter of Isaiah:—a chapter which had of itself brought conviction to the minds of skeptics when all else had failed.

But besides the confirmation of our faith in this way, the Sacrifice of Christ furnishes us with the strongest motives to every devout affection. There was no previous expectation of pardon simply upon repentance and amendment: for repentance could no more wipe out past guilt than present obedience could satisfy for future transgressions. But this has force even beyond the pardon of sin. There was nothing in those ancient sacrifices, either human or other, that could give us a horror of sin, or excite us to virtue. But to both these we have now a thousand incentives unknown before. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

What, then, should set limits to our love and obedience? Can we think of the means by which all this was procured for us, without feeling our hearts burn within us? His sorrow is our joy; his binding is our release; His stripping is our clothing; His purple in mockery is our priestly garb of raiment of His righteousness; His vinegar and gall are our rivers of pleasure that flow for evermore; He died that we might live; He was buried that we might rise to life and everlasting glory. My Lord, and my God! can I contemplate all this and not give Thee that heart which Thou hast redeemed? Can I crucify Thee afresh, and put Thee to an open shame? Hast Thou not said that Thou, when Thou wert lifted up, would draw all men unto Thee? Then keep this Thy promise, even unto *me!* Even so, come, Lord Jesus! Crown Thy mercy and fulfil our joy!

The attendance upon the Course of Lectures which was thus concluded, has been large, notwithstanding the unpleasantness of the weather for the most part. We trust that the Divine blessing will rest upon the effort which has thus been made for the edification of the Church.

Second Presentment of Mr. Prescott.

It will be seen from the communications in another part of this paper that a second presentment has been made of this gentlemen under very extraordinary circumstances. The facts stated are vouched for, and by competent authority; yet some of them are so much at variance with the first principles of justice, which secures to every accused a fair and impartial trial, that we would fain hope that there is some mistake.

We leart that the presentment this time has been clearly and ably drawn in exact conformity with the Canon, and forms a strong contrast with the blundering thing before dignified by the name. Of the precise nature of the charges we are not informed, but understand they closely resemble those before made. In making these remarks, and admitting these communications, we are not of course, governed by any desire to shield Mr. Prescott, or any other clergyman, if he has rendered himself amenable to the provisions of the 37th Canon, or any other law of the Church; but to direct attention to those preliminary proceedings on which the fairness and equity of the decision mainly depend, and which should be unstained by party intrigue, and untrammelled by the exertion of official influence adverse to the party accused. We shall probably have occasion again to advert to this subject, which concerns more or less directly the welfare and *status* of every minister of the Church.

Popish Mystification.—We inserted an extract from the Gospel Messenger two or three weeks since in reference to a pretended perversion of a "clergyman of Western New-York." We now give the sequel from the columns of the same paper, which disposes of the matter very satisfactorily. It appears that Mr. Bakewell, unlike some of the ministers of the Church who have lapsed into the Roman schism, acted honorably in first resigning an office, he could not conscientiously discharge. It is not strange that such exposures as are continually made of Popish unveracity and duplicity should excite the wrath and call forth the scurrility of the conductors of one or two of the precious hebdomadals which call themselves "Catholic." While one cannot but smile at their antics, he must also compassionate that mental imbecility and darkening of moral principle which makes them mistake for "acts of faith" the delusions of the "Father of lies."

The Apostacy Explained.—We learn that the Freeman's Journal states that the clergyman of W. N. Y., alluded to some days since as having joined the Roman Church, is the Rev. *W. J. Bakewell*. The following facts have come to our knowledge since we denied the charge as it was stated in the Freeman's Journal.

Mr. Bakewell came from England a *Unitarian Clergyman*, he was ordained Deacon in Pennsylvania — was transferred from Ohio, from whence, by letter dimissory from Bishop McIlvaine, he came to this Diocese in 1846, and was admitted to the Priesthood. He resigned his parish in 1849, and, returning to Pennsylvania, engaged in teaching a school. In June, 1850, he was displaced from the ministry at his own request, (as reported by the Bishop, and recorded in the Journal, p. 31,) without any avowal on his part of change, or desire to change, his ecclesiastical views or relations, beyond surrendering the ministry for a school. He became a Layman, and as a layman of the Diocese of Pennsylvania, (not as "a clergyman of Western New-York, high in the favor of his Protestant Bishop," as falsely stated by the Freeman's Journal,) he was drawn into the Romish vortex of error and schism.

South Carolina.—The Journal of the late Convention of this Diocese has been sent us by the Secretry, the Rev. C. Wallace.

We extract the following summary of *Parochial Reports*:—

	White.	Colored.	Total.
Baptism, adults,	25	355	381
" children,	201	625	826
Grand total,	226	980	1207
Marriages,	105	87	192
Burials,	225	102	328
Congregation Communicants,	2851	3168	5019
" Non-Comts.	2013	847*	2860
" Child. und. 14	2374	413*	2787
" Families,	1531	109*	1640
Families belonging to other Congregations,	119	—	119
Children Catechised,	483	1649	2132
Confirmed,	105	113	21
S. School-Teachers,	248	—	248
" Scholars,	1036	1295	2331

* These items are generally reported "*not ascertained.*" The numbers here given shew all that are definitely reported, but are undoubtedly a very small part of the whole.

Foreign Intelligence.

The *America* arrived at Boston, on Thursday the 17th inst., and the *Pacific* at this port on Thursday morning after the very rapid passage of 9 days and 21 hours, the shortest yet made between New York and Liverpool. The passage in *ten* days, once regarded as an impossibility, is no longer a *desideratum*.

The news from the Continent is very unimportant.

Socialism is making fearful progress in the rural provinces of France, and extensive conspiracies are said to be going on in Paris. The Government are not idle. Military stores belonging to the National Guard have been removed to the forts, and large bodies of troops are kept constantly on the alert. Everything betokens that the ensuing Presidential Campaign will be an eventful one, and definitively test the stability of the New Republic.

As to German affairs *John Bull* says: "It is alleged that an ultimatum has been addressed by the Prussian Cabinet to Austria. If it be accepted the conclusion of the conferences at Dresden will be hastened. If not, the conferences will be adjourned, and Prussia will send a plenipotentiary to Frankfort, when the question as to the admission of the non-German provinces will be decided, according to the existing forms of the Federal compact.

Nothing of much consequence has been transacted in Parliament, as the Anti-Papal Bill has been deferred until after the Easter recess. By the new bill of Chancery Reform, it is provided that the ecclesiastical patronage of the Lord Chancellor shall be transferred to the Prime Minister. The former *must* be a Churchman, the latter *may* be a Socinian, or a Jew for aught we know to the contrary. It is singular that all Lord John's measures affecting the Church take this direction. Lord Lyndhurst, a former Lord Chancellor, commented with some severity on the fact that this bill had been first brought forward in the House of Commons, which is contrary to invariable precedent.

It is reported that the Queen has referred the address from Lord Ashley & Co. to the Archbishop of Canterbury, with directions to take measures for the suppression of the practices therein complained of. As some of them are authorized and required by the Prayer Book while others are no doubt unsanctioned by it and objectionable, his Grace has need of considerable tact, perspicacity, and determination to conduct himself safely in the present uncertain state of English Ecclesiastical law.

In the meantime, an address has been prepared and published which is moderate and conciliatory in its tone, but miserably uncertain and vague in the measures it proposes.

We copy it from the *English Churchman*.

At length we are enabled to place before our readers the following Document which we were the first to announce as in actual preparation:—

"We, the undersigned Archbishops and Bishops of the provinces of Canterbury and York, do most earnestly and affectionately commend the following address to the serious consideration of the clergy of our respective Dioceses:—

[Signed] J. B. Cantuar, T. Ebor, C. J. London, E. Dunelm, C. R. Winton, J. Lincoln, C. Bangor, H. Carlisle, G. Rochester, J. H. Gloucester and Bristol, C. T. Ripon, E. Sarum, G. Peterborough, C. St. Davids, H. Worcester, A. T. Cicester, J. Litchfield, T. Ely, S. Oxon, T. V. St. Asaph, J. Chester, S. Norwich, A. Llandaff, Auckland Sodor and Man."

"Beloved brethren:—We have viewed with the deepest anxiety the troubles, suspicions and discontents which have of late, in some parishes, accompanied the introduction of ritual observances exceeding those in common use amongst us.

"We long indulged the hope that, under the influence of charity, forbearance and a calm estimate of the small importance of such external forms, compared with the blessing of united action in the great spiritual work which is before our Church, these heats and jealousies might by mutual concessions be allayed. But since the evil still exists, and in one most important feature has assumed a new and more dangerous character, we feel that it is our duty to try whether an earnest and united address on our part may tend, under the blessing of God, to promote the restoratton of peace and harmony in the Church.

"The principal point in dispute is this—whether, where the letter of the Rubric seems to warrant a measure of ritual observance which yet, by long and possibly by unbroken practice, has not been carried out, the clergy are either in conscience required, or absolutely at liberty, to act each upon his own view of the letter of the precept rather than by the rule of common practice. Now, as to this question we would urge upon you the following considerations:

First, that every change of usages with which the religious feelings of the congregation have become associated, is in itself so likely to do harm that it is not to be introduced without the greatest caution; secondly, that, beyond this, any change which makes it difficult for the congregation at large to join in the service is still more to be avoided; thirdly, that any change which suggests the fear of still further alterations is most injurious; and fourthly, that according to the rule laid down in the Book of Common Prayer, where anything is doubted or diversely taken concerning the manner how to understand, do, and execute the things contained in that Book, the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in that Book.

"The fair application of these principles would, we believe, solve most of the difficulties which have arisen. It would prevent all sudden and startling alterations; and it would facilitate the reception of any change which was really lawful and desirable. We would therefore, first, urge upon our Rev. brethren with affectionate earnestness the adoption of such a rule of conduct. We would beseech *all* who, whether by *excess or defect*, have broken in upon the uniformity and contributed to *relax* the authority of our ritual observances, to consider the importance of unity and *order*, and by common consent to avoid whatever might tend to violate them. In recommending this course as the best under present circumstances, we do not shut our eyes to the evil of even the appearance of any discrepancy, existing between the written law and the practice of the Church. But there are many cases when the law may be variously interpreted, and we believe that we are best carrying out her own principles in urging you to have recourse, in all such cases, to the advice of her chief pastors.

"But beyond mere attempts to restore an unusual strictness of ritual observance, we have to deal with a distinct and serious evil. A principle has of late been avowed and acted on which, if admitted, would justify far greater and more uncertain changes. It is this—that as the Church of England is the ancient Catholic Church settled in this land before the Reformation, and was then reformed only by the casting away of certain strictly defined corruption; therefore, whatever form or usage existed in the Church before its reformation may now be freely introduced and observed, unless there can be alleged against it the distinct letter of some formal prohibition.

"Now, against every such reference from the *undoubted identity* of the Church before and after the Reformation, we feel bound to enter our clear and unhesitating protest. We believe that at the Reformation the English Church not only rejected certain corruptions, but also, without in any degree severing her connexion with the ancient Catholic Church, intended to establish one uniform ritual, according to which her public services should be conducted. But it is manifest that a license such as is contended for is wholly incompatible with any uniformity of worship whatsoever, and at variance with the universal practice of the Catholic Church, which has never given to the officiating ministers of separate congregations any such large discretion in the selection of ritual observances.

"We therefore beseech any who may have proposed to themselves the restoration of what, under sanction of this principle, they deemed a lawful system, to consider the dangers which it involves, to see it in its true light, and to take a more just and sober view of the real position of our Church; whilst with *equal earnestness*, we beseech others, who either by *intentional omission or by neglect and laxity*, may have *disturbed the uniformity and weakened the authority of our prescribed ritual*, to strengthen the side of order by avoiding *all unnecessary deviations from the Church's rule*.

"Such harmony of action we are persuaded would, under God's blessing, go far towards restoring the peace of the Church. This happy result would more clearly exhibit her spiritual character. The mutual relations of her various members would be more distinctly perceived; and our lay brethren would more readily acknowledge the special trust committed to us, as stewards of the mysteries of God, 'for the edifying of the body of Christ.' They would join with us in assisting, and, if need be, defending for themselves, as much as for us, the true spiritual freedom of the Church. They would unite with us in a more trustful spirit, and therefore with a more ready will, in enlarging her means and strengthening her powers for the great work she has to do amongst the swarming multitudes of our great towns, at home, and of our vast dominions abroad; and that Church which has so long received from the hands of God such unequalled blessings might continue to be, yea and become more and more, 'a praise in the earth.'

"March 29, 1851."

The dissentients from the address are the Bishops of Exeter, Bath and Wells, Hereford, and Manchester.

The same paper quotes thus from the *Western Luminary*:—

We hear from good authority that it is the intention of the Lord Bishop of this Diocese to revive the ancient practice of *Diocesan Synods*, and that such a Synod will be holden at Exeter immediately after the Visitation, probably about the middle of June. His lordship is, we understand, preparing a *Pastoral Letter* to his Clergy, which he will address to them *before the Visitation*, in lieu of the ordinary Charge. The omission of the Charge at the Visitation will admit of the Holy Communion, which will accordingly be celebrated in every Church where the the Visitation shall be held."

This Pastoral is looked for with much anxiety, and will no doubt be worthy of the occasion and of the man.

New Publications.

A Greek Grammar for the use of High Schools and Universities, by Philip Buttmann, revised and enlarged by his son. *Alexander Buttmann*—translated from the 18th German Edition, by Edward Robinson, LL.D. New York: Harpers. 1851. pp. 517.

The Grammatical works of Buttmann on the Greek language have long been renowned among European scholars, and valued by many competent judges in this country. The latest and best edition of the present work, which forms an intermediate between his smaller grammar and his Greek Thesaurus, is now rendered accessible to all, through the industry and ability of the learned translator. First published in 1792, it passed through twelve editions in the author's life-time, and has since been continually improved by the able hand and scholarship of his son, deeply zealous for his father's reputation. The Grammar, in its latest and improved form, presents *results*, while the process must be sought in the *Thesaurus of the Greek Language* before referred to. The author is celebrated for the perspicuous and philosophical arrangement of his materials. "His works," says Dr. Robinson, "every where exhibit comprehensive learning, united with perspicuity and terseness, and with that practical sagacity and tact, which are essential to the success of every teacher." The closest attention has been paid to the translation, and the faithful rendering of the German.

The translator has also bestowed much labor on the examples, where on account of the difference in idiom between the German and English, the German phrase serves to illustrate the Greek expression, which the English would not, and *vice versa*. The Syntax is very full and complete, having been entirely re-written for the 17th edition and further improved in this. It embraces the fruits of the latest theories and extensive investigations of the last twenty years.

The volume is well and carefully printed, and makes a very good appearance.

Livingston's Law Register, Published at the office of the Monthly Law Magazine, 157 Broadway, is an invaluable reference Book for business men, containing the name, Post Office, County and State, of *every Lawyer* in the United States, also a list of all the counties, with their shire towns, and the legal rates of interest in each State, with legal forms for the acknowledgment of deeds in every State. The editor, John Livingston, Esq., has, with vast pains and industry, obtained full and official lists from county clerks and other functionaries, and the book may be relied on with confidence. The whole number of lawyers in the United States is 21,979, of which New York rejoices in 4,374. If each practising lawyer gets $1500 a year, the whole amount of income is $31,500,000. What a sad effet of the fall!

The United States Monthly Magazine, by the same Editor, for April, has appeared. It contains a just and sound article on the matter and method of legal studies, which should be carefully read by every student of the profession.; the "Copy-right law;" Recent American Decisions; Digest of Recent American Decisions; Miscellaneous Items. It is embellished with a portrait of the editor. Some epistolary correspondence at the end shows that the schoolmaster is much needed in the more distant parts of the Union.

The American Journal of Insanity for April has been received (published at the New York State Asylum, Utica.) It has a paper on the *Mental Disorders* of Females; Review of Oxford & McNaughton's Trials, from Blackwood; Townsend on *Delirium Tremens*; Kirkbride on *Cottages for the Insane*; Notices; *Selections*, &c.

The Commissioner, or De Lunatico Inquirendo, Harpers—is an amusing satirical novel, by G. P. R. James, in which extravagance, love, pathos, and other things, are well mingled together.

The Mentor, for April, has come to hand, and as usual, is a very pleasing number.

The 2d 3d and 4th Numbers of London Labor and the London Poor, by *Mayhew*, have been published by the Harpers. They give details of the various departments of *Coster-Mongering* or street-selling of meats, vegetables, flowers, &c., with numerous statistical tables affording some idea of the vast quantities sold and consumed in that mighty city, and the manner of life of those who get their living by these means.

Numbers 35 and 36 of the splendid edition of Shakspeare, published by Messers Phillips, Sampson & Co., Boston, have been sent us by Messrs. De Witt and Davenport, of this city. The beauty of typography and style are fully preserved. *King Lear* has a fine portrait of *Cordelia*; and *Romeo and Juliet* a sweet one of the ill-fated maiden. We have also received No. 37, from Messrs. Burnell & Price, 121 Fulton St., containing Hamlet, with a lovely portrait of *Ophelia*.

Littell's Living Age, Nos. 359 and 360 have been received from Messrs. De Witt & Davenport. There is an instructive paper on *Antarctic Explorations*; *Bears*; *Holland's Foreign Reminiscences, from the Edinburgh*; *Daniel de Foe*; and several brief articles from foreign journals. Nos. 362 and 363 have also come to hand.

A History of the Irish Confederation; and Rebellion in 1798—by Henry M. Field. Harpers.

This volume presents many interesting details of the causes and progress of the outbreak of 1798, with its final suppression, and sketches of its leaders. It is made up in great part from the narratives furnished by Messrs. McNiven and Sampson, and other Irish refugees, and partakes of the colouring they give it. It is, however, as impartial as can be expected under the circumstances. In the account of the Hoche's capture we would observe that the English squadron had not *six* but *three* sail of the line; nor were there any razees of 60 guns, but two of 44 only, being cut down sixty-fours:—Two of the French frigates were as heavy as these ships. Nevertheless the Hoche was nobly and valiantly defended against an overpowering superiority of force. (See Brenton's Naval History, Vol. 1, p. 433.)

We can but acknowledge this week:

Rose Douglass, from Messrs. Appleton,

Prof. Moses Stuart's Commentary on Ecclesiastes, from G. S. Putnam.

Dixon's Life of Penn, from S, S. & W. Wood.

Willis's Hurry-graphs, from C. Scribner.

Curran's Life, by Phillips, and some other vols. from Messrs. Harper.

They shall receive fuller notices hereafter.

Diocesan Intelligence.

New York.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Summary.—During the recent visit of the Bishop of New Hampshire, to this Diocese, he admitted *two* candidates to the *Diaconate*, and *four* to the *Priesthood*, and administered the rite of *Confirmation* in twenty-seven Churches to *five hundred and ninety-five* persons. It is to be borne in mind that in all the Churches referred to, there has been a confirmation within two years; and that in fourteen of them the holy rite was performed last season. A good sign this of life and vigor. In several of the Churches—St. Paul's and All Saints among the number—it was observed that a large proportion of the candidates were of the more youthful class; including, in the last named Church, a number of lads about seventeen or eighteen. In these days of abounding worldliness and parental apathy, it is no easy task to bring the young to realize their duty, and fully and faithfully to embrace their privileges.

The Bishop left the city for his residence at Claremont on the Wednesday before Easter, bearing with him, as we feel well assured, the grateful appreciation of his acceptable services on the part of all who were privileged to enjoy them.

The Rt. Rev. the Bishop of Western New York has accepted the invitation of the Standing Committee to perform Episcopal services in the Diocese from the first of May, until the meeting of the Annual Convention, September 24. It is expected that he will officiate, as may be necessary, in this city and vicinity for a brief period, at the close of June, and subsequently in the parishes on the east bank of the Hudson, those in the valley of the Mohawk, and those in Otsego county. As soon as the arrangements are completed, notice will be given to the parishes concerned.

Massachusetts.—A new parish has been organized in the extreme southerly part of Boston under the name of St. Mark's Church, and the Rev. P. H. Greenleaf, rector of St. Johns Church, Charleston, elected rector.—*Christian Witness.*

Connecticut.—The Bishop of the Diocese administered the rite of Confirmation in Trinity Church, New Haven, on Sunday the 13th, to 32 persons, and in St. Thomas's Church, Sunday afternoon, to 19 persons. The sermon on each occasion was preached by Rev. Dr. Coit, of Trinity College. In the evening, the same rite was administered to *eight* persons in St. James's Church, Fair Haven; sermon by the Rev. M. Beardsley, of New Haven.

Western New York—*Bishop DeLancey's visitation.*—On the 7th inst., in the morning, Bishop De Lancey preached in the Presbyterian house of worship, at Bridgewater, prayers being read by the Rev. Mr. Miller, of Waterville.

In the afternoon of the same day, in Grace Church, Waterville. prayers were read by the Rev. Mr. Norton of Hamilton, assisted by the Rev. Mr. Baker, of Paris Hill, who read the lessons. The Bishop preached and confirmed *three* persons, the confirmation preface being read by the Rev. Mr. Miller, the Missionary of the station.

On the 8th, in the morning, in St. Paul's Church, Paris Hill, prayers were read by the Rev. Mr. Miller, of Waterville, and the preface by the rector, the Rev. Mr. Baker; and the Bishop preached and confirmed *one* person.

On the same day, in the afternoon, in the Presbyterian House of worship, the Rev. Mr. Benedict read prayers and the Bishop preached, the Rev. Mr. Baker and the Rev. Mr. Miller also, being present.—Notwithstanding the rain, a congregation of about one hundred and fifty persons attended the services.

On the 9th, at Hampton, in the Presbyterian House of worship, the Rev. Mr. Matson read prayers, and the Rev. Mr. Spalding the confirmation preface, and the Bishop preached and confirmed *one* person.

In the evening of the same day, in St. Peter's Church, Oriskany, the Rev. Mr. Matson read prayers, and the Bishop preached.

On the 10th the Bishop preached in the Presbyterian House of worship, at Whitestown, and confirmed *four* persons. The Rev. Mr. Matson reading prayers, and the Rev. Mr. Spalding, of Hampton, and the Rev. Mr. Whicher being present.

On the 11th, services were held in St. Paul's Church, HollandPatent, in the morning. Prayers were read by the Rev. Mr. Leeds, of Utica, and the Bishop preached.

On the 12th, the Bishop visited Utica, and officiated in the evening, in St. Paul's Church, preaching and confirming *six* persons. Prayers were read by the Rev Mr. Leeds and the preface by the rector, the Rev. Mr. Perry.

On the 13th, in the morning, the Bishop preached in Grace Church, and confirmed *twenty-one* persons, including one sick person confirmed in private the day before. Prayers and the preface were read by the rector, the Rev. Mr. Leeds.

In the afternoon, in the room occupied by Calvary Church, on Corn Hill, prayers were read by the Rev. Mr. Perry, assisted by the Rev. Mr. Northrup, who read the Creed and Collects. and the Bishop preached.

In the evening, in Trinity Church, prayers were read by the Rev. Mr. Leeds, assisted by the Rev. Mr. Matson, who read the lessons, and the Rev. Mr. Benedict, who read the Creed and Collects. The Bishop preached and confirmed *eleven* persons, the confirmation preface being read by the Rev. Dr. Proal, rector of the Church. Very large and overflowing congregations attended these services.

On the 14th, the Bishop visited Christ Church, Manlius. At the morning service he read the ante-communion. Prayers were read by the Rev. Mr. Gay, the minister of the parish, who also administered baptism to three adults.

In the afternoon, prayers were read by the Rev. Mr. Smith, of Cazenovia, assisted by the Rev. Dr. Gregory, of Syracuse. The Bishop baptized the infant child of the minister of the parish, preached and confirmed *nine* persons, the preface being read by the Rev. Dr. Gay. A fine toned new organ has been procured by this parish. At Fayetteville on the 15th, prayers were read by Mr. Gay, of Manlius, and the Bishop preached. The Rev. Mr. Ashley of Syra-cuse was also present.

Total, on the visitation, 130.

New Jersey.—The Rev. David Brown has been received, on letters dimissory from the diocese of New York; and is the Rector elect of St. Andrew's Church, Amwell, at Lambertville.

Episcopal Services.—On Wednesday, 9th April, in Trinity Church, Moorestown, in the evening, the Rector elect, the Rev. Mr. Randall, read prayers, and the Bishop preached, and confirmed *four* persons. On Thursday, 10th, the Rector elect read morning prayers, and catechized the children; and the Bishop examined them, preached and administered the Holy Communion.

In the afternoon, in St. Mary's Church, Colestown, the Rev. J. W. Bartlett read prayers, and the Bishop preached, and confirmed *two* persons; the Missionary, the Rev. J. W. Randall, reading the Preface.

On Saturday evening, 12th, in St. Stephen's Church, Mullica Hill, the Rev. Messrs. Mackie and Thomas G. Allen, (of the diocese of Pennsylvania) read evening prayers, and the Bishop preached.

On Sunday, 13th, (next before Easter) in St. Thomas's Church, Glassborough, the Missionary, the Rev. A. Mackie, read morning prayers, and the Bishop preached and administered the Holy Communion. In the afternoon, the Rev. A. Mackie read prayers, and administered infant Baptism and catechised the Children; and the Bishop examined them, preached, and confirmed *thcee* persons.

In the evening, in Trinity Church, Swedesborough, the Rev. Messrs. Otis and Mackie, read prayers, and the Bishop preached and confimed *twelve* persons. The Rector, the Rev. Mr. Boggs, and the Rev. Mr. Stratton were present. On Monday before Easter, 14th, the Rev. Messrs. Otis and Mackie, read morning prayers, the Rector catechised the children: and the Bishop examined them, preached, and administered the Holy Communion.

In the Evening, the Court House, at Woodbury, the Rev. Mr. Mackie read prayers, and the Bishop preached. The Rev. Messrs. Lybrand, Boggs and Bartlett, were present.

Pennsylvania.

Laying of a Corner Stone.—The Corner Stone of a new Church to be erected in the city of Pittsburg, and known as St. Peter's Church, was duly laid on Monday, March 31st, by the Rt. Rev., the Bishop of the Diocese

The Church is to be erected under the direction of the Vestry of Trinity Parish, and to hold the relation of a Chapel to the same, with the ulterior purpose of being set apart for a separate congregation. It is to be built of stone in the early middle pointed style of architecture, the design for which was executed be John Notman, Esq., the architect of St. Marks, Philadelphia. The estimated cost of the building is from twenty-five to thirty thousand dollars. Its erection will be urged forward with the utmost despatch, and it is hoped that it may be so far completed as to be ready for occupancy by the month of May, 1852.

On the 4th Sunday in Lent, March 30th, the Bishop visited the several Churches in Pittsburg. In the morning he officiated in St. Andrews, and confirmed fourteen persons; in the afternoon St. Paul's and confirmed nineteen; and in the evening Trinity Church, and confirmed thirty-six. The Bishop preached on each of these occasions and also delivered an address. L.
Banner, Abridged.

Maryland.—*Ordination.*—On the second Sunday in Lent, March 16th, the Lent Ordination was holden in Christch Chur, St. Peters's Parish, Talbot Co. The Rev. John Neely, Deacon, Principal of the Academy, and officiating in Easton, was admitted to the Priesthood, on presentation by the Rev. Henry M. Mason, D. D., Rector of the Parish; and Mr. Thomas Lynch, formerly a local preacher of the Methodist connection, was ordained deacon, being presented by the Rev. Joseph Spencer, D. D., Rector of St. Michael's Parish, Talbot Co. The Bishop preached and confirmed *eight* persons. Morning Prayer was said by the Rev. Robert W. Goldsborough, Missionary in Caroline County; who, with Drs. Mason and Spencer, united in the imposition of hands on the candidate for the priesthood.

Consecration.—On Tuesday, the feast of the Annunciation, St. Mary's Church, Hartford County, recently erected for the newly formed congregation of the same name, near Abington, was solemnly consecration in the honor and worship of Almighty God. The Rev. William F. Brand, the Rector, read the Deed of Donation; the Sentence of Consecration was read by the Rev. Francis A. Baker, of Baltimore; Morning Prayer was said by the Rev. R. Clarence Hall, of Baltimore, the Rev. S. W. Crampton, Rector of St. George's Parish, Hartford County, saying the Psalter, and the Rev. John R. Keech, Rector of St. John's Parish, Hartford and Baltimore Counties, reading the Lessons. Tho Bishop preached. A large, extremely attentive, and apparently deeply interested congregation filled the church to overflowing; this being the first eccasion on which the services of the Church had ever been celebrated on the spot, or, indeed, in that part of the county. The church is nine miles from each of the churches of the adjoining parishes. It is substantially and handsomely built of stone, with open roof, vestry, south porch and bell-gable, all of elegant proportions and in pure taste. It is only so far finished as to be *fit for worship*, all adornment being postponed, for further exertious. Nevertheless a beautifully shaped stone prepared for carving hereafter, attests, in its right place, the fulness of preparation of every thing *needful* for parochial duty. It is the gift of a lady. The church itself, indeed, is said to be, in a great degree, the evidence of the pious munificence of one person, or at most of a very few members of one family.

Confirmation. On Monday, the Feast of St. Matthias, in Mount Cavalry Church, Baltimore, *twelve* persons; two being members of St. Paul's Parish.

On Sunday, the second in Lent, March 16th, in Christ Church, Easton, *eight* persons,

On Monday, March, 17th, in the Parish Church, of St. Peter's Parish, Whitemarsh, Talbot County, *two* persons.—*Ch. Advertiser.*

Tennessee.—*Ordination.*—On the second Sunday in Lent, in Christ Church, Nashville, the Right Rev. the Bishop of the Diocese, admitted the Rev. M. S. Royce, Deacon. "to the order of Priesthood."

Morning prayer was said by the Rev. Alexander Varian, assisted by the Rev. Mr. Pise, of Clarksville, and Rev. Mr. Rogers, of Franklin. The sermon was preached by Rev. Mr. Cressy, of St. John's Church, Ashwood, and the candidate was presented by Rev. Charles Tomes, who also assisted in the administration of the Holy Communion. In the afternoon, after prayers by Rev. Messrs. Cressy and Rogers, the Bishop preached; and at night, after prayers by Rev. Messrs. Tomes and Royce, and a sermon by Rev. Mr. Pise, the Bishop confirmed *six* persons.—*Banner.*

South Carolina.—*Ordination.*—At St. Andrew's Church, in St. Andrew's Parish, Charleston, on Sunday, March 16th, John Grimke Drayton was admitted to the Holy Order of Deacons. "Morning Prayer" was read by the Rector, (Rev. J. S. Hanckel) who presented the candidate. There was an exhortation by the Bishop.—*Ch. Gosp. Mess.*

Michigan

Accident to Bishop McCoskry.—We regret to learn that the Rt. Rev. S. A. McCoskry was thrown from a carriage near Paw Paw, on Thursday, and suffered the fracture of an arm. He returned to this city on the same day.—*Detroit, Michigan, Advertiser.*

To Correspondents.

"Aial" in our next. Also, "R. B. C." and "Diocese."

Died.

At Astoria, L.I., on the 14th instant, Mrs. Savinia Woods Wardell, wife of Edward W. Hewitt, and youngest daughter of the late Robert Wardell, Esq., of this city.

Notices.

☞ The Annual Exhibition of the pupils of the New York Institution for the Blind, will take place at the Broadway Tabernacle, on Wednesday, May 7th, at 4 P.M. The exercises will consist of vocal and instrumental music, and examinations of the various studies pursued by the pupils. Specimens of fancy and other articles of their manufacture will be shown, the whole calculated to display the proficiency which those deprived of sight are capable of attaining.

Tickets 12½ cents—the proceeds being applied to defray expenses. Clergymen and Theological Students will be furnished with tickets gratuitously, at the bookstore of M. W. Dodd, Brick Church Chapel, opposite the City Hall, and at Robert Carter's, 285 Broadway. Apr 26 2t

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

The Rev. John F. Schroeder, D.D., will deliver a Lecture to-morrow evening at 7½ o'clock, upon "the Papal Infallibility." All are invited. Seats Free.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN.

The Seventh Anniversary of this Society, will be held at St. Bartholomew's Church, Lafayette Place, on Sunday evening next (27th inst.). A sermon will be preached by the Rev. E. H. Canfield, Rector of St. Peter's Church—and a collection made in aid of the Mission. Service to commence at 7½ o'clock.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since April 15, viz:

For the Missionary at Delavan, Wis, "Tithe" half 4 25; (and the same amount for Prayer and SS Books for Rev E Williams, Mountford, Wis); St Johns, Bristol, Inda, 2 25; St Pauls, Key West, Pa, 11; offgs St Peters, Delaware, O, for Oregon, 5; St Johns, Quincy, Ill, 30; St Johns, Stamford, Ct, 18 67; St Pauls, Charlton, NY, 4; Easter gift from H S H Goshen, NY, 5; Easter offgs from a female friend in Missions, Putnam, Ohio, half 15. Total, 95 17.

THOMAS N. STANFORD, Treas.,
New York, April, 21, 1851. 137 Broadway

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Apr. 14, the following contributions, viz.:

S S St Georges, Beekman-st, NY, 11 50; Christ, Macon, Geo, Ed, Af, 2; Christ, Dayton, O, 5; St James, N London Ct, 'found in the plate,' 10; Zion, Charlestown, Va, genl, 35 D A T, 20; St Pauls, Cin, O. 32 38; Christ, Watertown, Ct, of wh for fem sch buildg, Chi, 10; Keokuk, Iowa, by Rev O Hackett, 1 50; St Marks, Williamport, Tenn, 3; St Thomas, Brandon, Vt, addl, 2; H P B, Christ, Watertown, Ct, 3; St Andrews, Brunswick Co, Va, 10; 3 friends in W NY, in answer to Miss Tenney, Fem Sch Buildg, Ch, 5; Epiphany, Phila, Sup of Rev Dr Payne, Af, 250; do Ladies sewing soc, do 250; do S S do, 250—750 do S S Ed, S H Tyng, Af, 20. Total, 940 38.

P. P. IRVING,
April 21, 1851. 2 Park Place.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 16th inst.

St James ch, Theresa, W NY, Rev Wm A Fiske, 3; Rev Rev S H Turner, DD, ann, 6; Mrs C Guion, ann, 2; Miss M E Guion, ann, 2; Master G Guion, ann, 2; Mrs C L Mumford don, 2 and 3. Total, 20.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 23, 1851. 20 John street.

THE SAILOR'S MISSION.

The undersigned, thus makes his grateful acknowledgments, to several members of St Bartholomew's Church, for the sum of 50; J Davenport, Esq, for 5, and R Sill, Esq, for 5, for the above institution.

The Committee associated with the Missionary, have taken the house, No 107 Greenwich street, to which the home will be removed on or before the 1st of May. To fit up the house comfortably, will require about 500 dollars, and we trust that those who feel disposed to aid us, will forward their gifts at their earliest convenience. We feel that God has blessed our effort in this work for the Sailor, and are thankful to all those friends who have done so much to encourage us. We say to them and to all who have an interest in the Seamen's Mission, that the Home is, and will be open to their inspection, and in our new location the keeper, Mr. Towne, will be happy to see them, and show them what we are trying to do for the comfort of Seamen, and to make them Christian men. Donations for the Home may be sent to the Missionary, care of Messrs Stanford & Swords, or to either of the Committee.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 74 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.
April 22, 1851.

The undersigned gratefully acknowledges the receipt of the following alms: thro T N Stanford, Esq, 2, from anonymous of W NY; 5 from Calvary ch, Homer, NY; 5 19, Grace ch, Van Voorst, NJ, being the savings of 'little Willie'; 1 50 from St Marks, New Canaan, Ct; 1, savings of two little children, 'Fanny and Frank'; 2 from a communicant of St Saviours, Maspeth, LI; 10 from St John Baptists' ch, NY; 1, a member of St Johns, Yonkers.

JAMES LLOYD BRECK,
St. Paul, Minn., April 4. For the Minn. Mission.

NASHOTAH MISSION.

The President of the Nashotah House, takes this method to inform the numerous friends of this Institution, that he has made arrangements with Kellogg & Co., Milwaukie, for the sale and cheap transportation of any packages, boxes, &c, directed to their care. The proper direction would be: Rev. A. D. Cole, Nashotah Mission, Delafield, Wisconsin, care of Kellogg & Co, Millwaukie, and J. H. Hooker, Buffalo, by the New York and Ohio Line, (Steam.)

Donations of broadcloth, bedding, clothing, sugar, tea, coffee, books, will continue to be very acceptable and useful. Messrs Swords & Stanford will forward any donations of money entrusted to their care. With many thanks for past favors, the subscriber would gladly continue to be the almoner of the bounty, of numerous donors, to Christ and the Church.

Nash. Lakes, Delafield, Wis, April 17, 1851. AZEL D. COLE, Pres. of Nash. House.

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 11th Mar. last.

Collections at the Church of the Holy Comforter for Mission, 6 45; J R Lewis, 5, F Smith, Jr, 2, C Guion, 2, Josep Dixon, 2, Mrs J Sneeden, 2, Mrs S Richards, 4, Mrs S Cornell, 5, J W Hunter, 2, B S T, 5. ann subs; F H Trowbridge don, 2; coll at the Ch of the Ascension, NY, 250; W W Dibbler, ann, 2; D Perkins, ann, 2; M T Nicholson ann, 2; C P Burdett, ann, 2; coll at Christ ch, Brooklyn, NY, 58 23; Ogden Edwards, don, 5; coll at the Ch of our Saviour, for books, 11 51, for the Mission, 4 68; Mrs R Carter, ann, 5; J Bache, ann, 5; H Webster, ann, 2; Miss C P Alsop, of Middletown, Conn, don, 2. Total, 389 92.

E. M. DUNCAN, Treasurer,
New York, Apr. 21, 1851. 114 Wall-st.

LITTELL'S LIVING AGE, No. 363, 12½ cents.

CONTENTS.

1 Ancient and Modern Eloquence, *Blackwood's Magazine.*
2 Rovings in the Pacific, *Spectator.*
3 Recollections of Edward Irving, *New York Recorder.*
4 Convict Transportation to be given up, *Morning Chronicle.*
5 Surprise and Capture of General Valencia, *For the Living Age.*
6 Public Dinner to Macready, and his Farewell, *Spectator and Daily News.*
7 Robert Southey, *Bentley's Miscellany.*
8 Poems by Hartley Coleridge, *Examiner.*
9 Pascal's Provincial Letters, *Morning Chronicle.*

Short Articles: Shower of Aerolytes, Cloud of Dust Obscuring the Sun, Death of Joanna Baillie, Mass. Medical Society and the Homeopathists, Destruction of Forests in Madeira.

Poetry: Christmas, To W. C. Macready, Esq.; Reproof of Thanks, Resolution.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.

And sold by Dewitt & Davenport, Tribune Buildings New York.

CLASSICAL AND COMMERCIAL ACADEMY,
FORT HAMILTON, L. I.
George Tottenham, A.B., Principal.

THE Summer Term of five months, will commence on 1st May, when a select number of young gentlemen will be received. The winter term commences November 1st. The situation of the school is healthful and pleasant, and the scholars will receive a sound education fitting them for entrance into College or Mercantile pursuits.

Board, washing, and instruction in the English branches, 85 dollars per term. Apr 26-2t$

Poetry.

Songs of the Heart,

BY MARY S. B. SHINDLER, (*late Mrs. Dana.*)

YEARNING FOR FREEDOM.--NO. 2.

Father! set my spirit free!
Oh! I pray not now for *dea.h*,
But for *life*—for Liberty--
For thy spirit's quick'ning breath.

Earth-bound and enthrall'd am I;
And I *cannot* earth-bound be;
Therefore does my spirit sigh,
Longing, pining to be free.

Oh for life! for inward life!
For the spirit's energy
To rise above this daily strife,
To a perpetual jubilee;

A jubilee of heart and soul!
A cheerful intercourse with Heaven!
A rapid progress toward the goal
For which so long I've wept and striven!

Oh, for life! for wakefulness!
Glowing heart, and active mind!
Onward, upward still to press,
Leaving earth's dark chains behind!

Heavenly Father! I confess
All my help must come from Thee;
Even now my spirit bless,
Longing, pining to be free!

UPPER MARLBORO, Md, March 19th, 1851.

For the Churchman.

"For a Person going to Sea."

BY ALLEN LEE BOURS.

O thou eternal Father, God,
Who spreadest out the heavens,
And rul'st the raging of the sea
When by the storm 'tis driven;
O hear the prayers we make to Thee,
Look down from Heaven graciously.

To thy Almighty, heavenly care,
Thy servant we commend,
Guard *him* from every accident
Which may *his* voyage tend;
Safe from the dangers of the deep,
Thy servant, Heavenly Father keep.

From sickness, and the violence
Of foes, may *he* be free,
Until *he* reach the haven safe
Where *he* desires to be;
There, for Thy mercies freely poured
Give thanks to thee, Almighty Lord.

Seected Matter.

From "John Bull" (March 22).

"Popish Reciprocity."

The scene which took place in the House of Commons on Thursday last, and which Mr. Moore was so anxious to revive last night, is singularly instructive, as to the position which it is the evident resolve of the Papist body to assume. Whether Mr. H. Drummond's attack upon the immaculate chastity of Popish nunneries, and his enumeration of Popish wares, was in the best conceivable taste, may admit of a doubt. Some, perhaps, will attribute the extraordinary severity of his philippic to the jealousy, which the Hon. member, as the apostle of an imposture as flagrant, though not as ancient as that of Rome, feels against the rival competitor for the privilege of infallibility. Be this as it may, the excessive plainness of Mr. Drummond's dealings provoked an outburst of "Catholic" feeling which, if it serve no other purpose, may teach those who voted for Popish "emancipation" in the hope of putting an end to religious party strife, that their compromise of principles has been utterly thrown away.

The honorable member for West Surrey described in language, injustifiable perhaps in point of coarseness, bnt abundantly justified by undeniable facts, the character of those prison-houses in which the Romish Church dooms the victims of its insatiable avarice to a life-long death; and he particularized with distressing minuteness the wonder-working substances which she palms off upon the credulity of her votaries. Immediately the Papists set up a howl of outraged piety; their holy and devout ears could not abide the irreverent scurrility of the heretic's catalogue of their absurdities and superstitions; and the principle was loudly proclaimed—and not only proclaimed by the Romanists themselves, but admitted, as a matter of course, on the Protestant side of the house,—that nothing ought to be uttered that can by possibility shock the feelings of Roman Catholics.

The Protestant members who were frighted from their propriety by the improprieties of Mr. H. Drummond, seemed to loose sight of the fact that this is precisely the game which the Romish Church plays all over the world. In the first instance she sues meekly and humbly for admission, once admitted, she puts forth her extravagant claims without any regard whatever to the rights of others; and she obtrudes her wicked and abominable superstitions, careless of the offence which she thereby gives to those whose minds have been nurtured in a purer and holier faith. Having done this, she watches her opportunites. Let any one venture to suggest that her claims are barefaced and ought to be put down; he is instantly put down as a persecutor who would rob the Romanists of their civil and religious liberty,—of the liberty, that is to say, of giving the fullest development to their religious system. Let any one hint that her superstitions are no better than base impostures practised by her for "filthy lucre," and he is denounced as a wicked blasphemer, who offends the ears of the faithful by his irreverent ribaldry.

This may be very convenient for the advancement of Popish designs, and in perfect accordance with Popish impudence; but it is not calculated to promote the advancement of truth, neither is it consistent with the rule of reciprocity and fair dealing between man and man. If it be a fundamental rule of society, that nothing is to be done or said which may offend against the religious principles of another, even though those principles be erroneous—or at least believed to be so—how comes it to pass that the Papists obtrude upon this Protestant country, a system which they know to be in all its features offensive to the last degree to the feelings of English Protestants? How comes it to pass, that they fill the windows of our thoroughfares with objects which they are fully aware Protestants view as idols, or as implements of idolotry? Would they be found so offending, if they were in earnest about the principle of respecting the religious feeling, however mistaken, of others?

It is just the same with their cry of persecution. Because we are not prepared to accept the authority of the Pope over our own country, or to tolerate in his subjects pretensions which have that authority for their fountain, we are branded with the opprobrious epithets of persecutors. It never occurs to these sticklers for the respect due to their Church, that they fail altogether of paying a reciprocal respect to other Churches, and to the religious convictions of their members. While to ignore the Cardinal Archbishop of Westminster, is, according to them, a violation of decorum of the most aggravated kind, their ignoring the Archbishop of Canterbury and the whole English Episcopate is not to be mentioned as a ground of offence—being as they say a necessary consequence of their religions belief. Well, but is it not a necessary consequence of our religious belief, to look upon the usurpations, the idolatries, and abominations of Rome with utter abhorrence? Is it less offensive to Protestant ears to have the Saviour of the World displaced from His Mediatorial Throne, and the Virgin Mary seated on it as the Queen of Heaven, than it is to Papist ears to hear that monstrous Popish figment, the relic of the Virgin's milk, mentioned in the tone of mingled indignation and ridicule which such a conceit naturally produces.

Throughout the whole controversy, the Papists have uniformaly acted upon the assumption, that the Protestants are bound to submit to any thing they may choose to perpetuate; but that the slightest reprisals or measures of defence against their machinations are highly censurable, not to be endured for a moment in a land of "civil and religious liberty." Lord John Russell's letter, and his bill, are held up as gross violation of the respect due to the "Catholic Church;" whether the Pope's brief and Dr. Wiseman's pastoral, though infinitely more offensive in style as well as in matter, be compatible with the respect due to the Protestant Church of England, is a question about which the Papists do not trouble their heads. The Papacy sends a crafty and mischievous incendiary into the kingdom, who is sowing the seeds of party bitterness—for aught we know, of revolution--broad-cast over the surface of the land, and we, forsooth, are not to have license to deliberate whether we will or will not receive the unwelcome intruder. In the name of the sanctity of religious convictions we are asked to treat with all due respect a creed which treats ours with contempt and scorn. In the name of liberty of conscience we are asked to tolerate an alien communion, whose avowed aim is to crush and to exterminate our national Church. In the name of freedom of thought we are asked to suffer the open promulgation of error, against which the testimony of truth is not to be permitted to lift its voice. Such is the Papist notion of equality of rights, and reciprocity of toleration.

From the Guardian.

The Greek Church.

A correspondent of the Chronicle, after reciting the progress made by the inhabitants of Greece in politics, goes on to say that a question concerning the church, of great importance to Greece, has been recently concluded in the most satisfactory manner, of which he relates the following particulars:

"At the time of the emancipation of Greece, finding it to be incompatible with the independence of the country that the Church should depend upon that of another State, and particularly of a church not free, it was decided to emancipate the Church of Greece administratively from that of Constantinople, and to this effect a Synod was established in the capital of the kingdom. But the position of this Synod and of the Church in general from that moment was felt to be a false one, as the sanction of their spiritual head, the Patriarch of Constantinople, was wanting to their existence, and they always carefully avoided any act of Sovereignty, such as consecrating Bishops or blessing the holy myrrh, which might have given rise to scandalous dissensions. But at last an opportunity occurred for regulating her position. On the death of M. Rizo, Ambassador for Greece at Constantinople, the Patriarch, accompanied by all his clergy, attended at the funeral. The Greek Government took advantage of this to put themselves on a better footing with him, and sent him the highest grade of the Hellenic order of the Saviour, borne by an enlightened ecclesiastic, the Archimandrite Misael, Professor of Theology in the University of Athens, who had also the secret mission of negociating the recognition of the independence of the Greek Church. The moment was well chosen. The English policy having taken the Turks under their protection, had left to the Russians the part of protecting the Christians in the East. In order to render the Greeks favorable to themselves, the latter seconded the proceedings of the Archimandrite, and the Church of Constantinople finally decided upon recognizing formally the independence of tho Greek Church. There is amongst others this great difference between the Church of Rome and that of the East; that the former insists upon all authority emanating from herself, whereas the Eastern Church, with an elasticity equal to that of the primitive ages, joins unity to liberty, and does not take umbrage at the existence of churches entirely independent of herself, as far as regards their administration, provided they had emanated from, and been emancipated by, herself. Such are the churches of Russia, Cyprus, and now that of Greece. The only condition insisted upon by the Patriarch was, that the Synod of Greece should not be elected by the secular authority, but by all the Bishops in rotation.—This condition was accepted without difficulty, and on the return of the king, this concordat will be laid before the chambers. The Archimandrite Misael passed from Constantinople to St. Petersburg, in order to come to an understanding on the same subject with the Synod of Russia, where he was received by the emperor with every possible distinction. From thence he proceeded to Vienna, on his return to Greece, where a telegraphic despatch summoned him to Munich, where King Otho now is, and whom he will accompany to Athens. Greece has thus cleared herself of one of the most powerful means of action which Russia had against her, that of continually keeping her in awe of the Church of Constantinople."

Origin of Newspapers.

Among the millions who are in the habit of consulting a newspaper, doubtless there are few comparatively, who are acquainted with its origin. According to D'Israeli, we are indebted to the Italians for the idea; although in ancient Rome, reports of important events, and the doings of the Senate were frequently published, under the title of *Acta Diurna*. The periodical press properly commenced at Vienna and Augsburg, Germany, in 1524; these bulletins were however not printed. Thirty volumns of these manuscript newspapers existed in the Magliabechien library, at Florence. About the year 1553, at the suggestion of the father of the celebrated Montaigne, offices were first established in France, for the purpose of making the wants of individuals known to each other. The advertisements received were pasted on the wall to attract attention; as in the case of the Romans, this ultimately led to a systematic and periodical publication of advertisements in sheets. The epoch of the Spanish Armada, is also the epoch of the first orthodox newspaper. In the British Museum are several newspapers printed while the Spanish fleet was in the English channel, during the year 1588 It was strictly the organ of the government, and probably, its leading editor might have been "the great Lord Burghley;" it was entitled, "The English Mercurie." The earliest specimen referred to in the British Museum is marked 50, and is in Roman, not black letter; and, as to its contents, it might almost be supposed the model of the "London Gazette" of the present day. During the reign of James I., newspapers in the quarto form were occasionally issued; but during the thirty year's war, when the exploits of Gustavus Adolphus attraced the eyes of the civilized world, we find a regular weekly paper edited by Nathaniel Butler, published under the title of "Certain News of this Present Week," which may be regarded as the first regular weekly newspaper.

During the civil war in England in 1643, there were a score of these "Diurnals" and "Mercuries" in circulation. Their titles were quaint and curious, such as the following—"Truths from York," "Warranted Tidings from Ireland" "Special Messages from Various Places," and numerous others of a more ludicrous character. So important an auxiliary was the press considered, indeed, that each of the rival armies carried a printer along with it. In the reign of Queen Anne, 1702, there was but one daily paper published in London, the others being weekly issues. Steele introduced politics as an essential element of the press, and Addison sought to devote it to literary purposes; the result has been the establishment of a vehicle for both. The first journal having the character of a magazine, or review, was the "Journal des Savants," established in Paris in 1693; in England the first monthly of this sort appeared in 1749. From these simple elements has grown up an engine whose potency and influence is now felt throughout all classes of the civilized world.—*N. Y. Eve. Post.*

SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS—The last Occasional Paper sent forth by this Society, says:—

"When, not long since, statements were made with reference to the changes that, in the providence of God, had taken place in the minds of the Roman Catholics of Ireland, and their readiness to hear the word of God; many were dispose to think that those statements were not supported by fact, and that on trial it would be found that the power of the Romish priests was in no wise diminished, and that the people were not prepared to listen to Protestant truth.

"The Society for Irish Church Missions has put the matter to the test; and the result has fully justified the statements that were made, and more than realized the expectations of the most sanguine.

"The Society has employed ordained missionaries, lay-agents, Scripture-readers, school-masters, and school-mistresses; and in each place where the missionaries and other agents have been at work, they have found the people willing to hear them The Roman priests have cursed and denounced all who attended the preaching of the missionaries, but with no other result than that of proving that their power over the people is almost gone.

"The congregations of the missionaries increase week by week; the schools are crowded; and many have boldly and openly protested against the errors of the Church of Rome, and joined themselves to the United Church of England and Ireland.

"The Bishop of Tuam, in a Confirmation tour in October, 1849, visited Oughterard, Castlekerke, Clifden, and Sellerna, in the Connemara district, and confirmed 401 converts from the Church of Rome, who had been brought to the knowledge of the truth, through the instrumentality of the agents of this Society.

"The accounts received from the missionaries since that time are of the most encouraging character. They assert that the visit of the Bishop has had a most benefical effect,—that those who were confirmed continue steadfast in their Christian profession,—that their congregations are rapidly on the increase,—and that the blessing of the Lord seems manifestly to rest upon their labors. There are at present eighteen congregations of converts in West Galway. So great has been the increase of converts, that the Bishop of Tuam has put forth an Appeal for funds to build eight new churches in that district. And it may be mentioned, as a further evidence of progress, that the number of pupils who passed inspection under the teachers in the Clifden district, in August last, was 1353. In October it was 2138, and in November it was 2811.

"The Society at present supports thirteeen ordained missionaries. It has two lay-agents, and seventy-six Scripture-readers. It employs twenty-eight school-masters, and ten school-mistresses. These, together with an inspector of schools, and a superintendent of the Galway Missions, makes 131 agents of all classes actually and most efficiently at work among the Romanists in Ireland.

"In several localities the clergy have formed themselves into local Committees for Missions to the Roman Catholics in their neighborhood, and arranged a mode of missionary preaching which is attended with great success.—*Ep. Recorder.*

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

BOARDING SCHOOL FOR YOUNG LADIES, At Sing Sing, Westchester Co., N.Y.

THE Misses Tisdale's inform their friends and the public generally, that their Summer Term will commence on the 1st Monday in May. They have a fine healthy location and commodious house, with extensive grounds which afford ample room for exercise within their limits. The routine of Studies embraces the entire course, from the elementary to the higher and ornamental branches in education. Circulars can be obtained by applying to the Moses T., at Sing Sing.

TERMS:

For young ladies over the age of twelve, $100 per term of 5 months.

For young ladies under the age of twelve, $75 per term of 5 months.

Music, French, Painting, Dancing, &c., extra.

REFERENCES:

Washington City, Major General Scott.
Charleston, Major S. S. Anderson, Fort Moultrie.
New York, Prof. McVickar, 8 Col. College.

March 15. 6t

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the

"*Farmer's Guide to Scientific and Practical Agriculture,*"

By Henry Stevens, F. R. S, of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo vo.umes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is sold at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz.

THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editionsare issued by the leading publishers in this country, have to be reprinted by those publiishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,	$3,00	per annum
For any two, do.	5,00	"
For any three, do.	7,00	"
For all four of the Reviews,	8,00	"
For Blackwood's Magazine,	3,00	"
For Blackwood and three Reviews,	9,00	"
For Blackwood and the four Reviews,	10,00	"
For Farmer's Guide, (complete in 22 Nos.)		$5.00

Payments to be made in all cases in advance.

CLUBBING.

A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review to be *to one address* for $9; 4 copies of the 4 Reviews and Blackwood. $30; and so on.

⁂ Orders from clubs must be sent direct to the publishers as no discount from these prices can be allowed to Agents.

Money current in the States where issued, be received at par.

☞ Remittances and communications should be always addressed, post-paid or franked, to the Publishers.

LEONARD SCOTT & CO., Publishers
79 Fulton st., entrance 54 Gold st N. Y

A CHURCHWOMAN is desirous of finding a quiet and comfortable home, where she may be considered as one of the family, and where her assistance with the needle for a portion of the time, would be received as equivalent to her board. Or she would take charge of a small family requiring a superintendant. For name and present residence, enquire of Rev. Dr. Seabury, 125 West 15th-st, who will also answer any other enquiries respecting the applicant. Any written communication may be addressed to E. C., as above.

April 19 3t

BOARD IN A CHURCH FAMILY.

A PRIVATE FAMILY (who are Episcopalians) desire to let one or two front rooms on the second floor, "which connect with the hot and cold bathing apartment," with or without partial board. Address "Nelson," at the office of this paper.

April 12 2t.

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar 29-tf.

A MARRIED LADY is desirous of having a few pupils to instruct on the Piano, at their residence, would also give lessons a short distance from the city. Terms moderate, and warranted satisfaction given. None but beginners taken. An address with name and residence, to Mrs. R. F. C. at the office of this paper, or at the Union Square Post office, will receive attention. Apr 5-8t$.

FAMILY SCHOOL, NEW HARTFORD, Oneida County, W. N.Y.

MISS MARY PROAL, PRINCIPAL.

REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

CHRIST CHURCH HALL, POMFRET, CONN.

REV. ROSWELL PARK, D. D., RECTOR,
John N. Marvin, A.B., Assistant.

THE SUMMER SESSION, of Fourteen Weeks, will commence, D.V, on Tuesday, the 29th day of April. The whole number of pupils is limited to eight family scholars and sixteen day scholars. The terms for family scholars, are $100 per session, one half payable in advance. Tuition for day scholars, $12 per session. Reference may be made to the Right Rev. Bishop Brownell, Hartford, Conn; Rev. Drs. Wainwright and Whitehouse, New York city, and Rev. Dr. Vinton, Brooklyn, N.Y.

April 12-4t.

THE NINTH TERM of the Church School, known as the "Retreat," on School House Lane, a healthful and beautiful situation, five miles from Philadelphia, will commence on the 10th of April. Application to be made to Miss Spafard, Principal, or Edward Spafard, Esq., Curator, P.O. Manayunk, Phila. Co., or to the Rev. C. B. Wyatt, Rector, Robert Ralston, Dr. Charles Friechel, and James C. Kempton, School Committee, of the Vestry of St. James the Less, P.O. Philadelphia.

The Professorship of Music being vacant, application for that situation, and that of Organist, may be made to

ROBERT RALSTON,
4 South Front-st., Phila.,
Warden of the Church of St. James the Less, Falls of Schuylkill, Phila. Co.

April 12-3t

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm W. Olssen, A.M., will open a Boarding School for Boys, in the town of Scarsdale, Westchester county, N.Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co. 200 Broadway. April 19 tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J. twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane, and Brownell; the faculty of Trinity College, Harford, Conn.; Prof. Totten, William and Mary College, Va.; Rev J. A. Williams, R L. Patterson, Esq. and Dr. D. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs. Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Peatz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.

April 5, 4t. REV. S. S. STOCKING, A.M. Rec.

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3.	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	6 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES AND ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

THE REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

THE COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

THE BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

THE KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

THE DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

Nov. 20, 1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Genge bre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Feb. 15—3m Agent for S. Gengembre & W. Anderson

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851.

PRESIDENT:
JOHN T. ADAMS, 87 Wall st.
VICE-PRESIDENTS:
ISAAC F. COX, 30 South William-street.
ISAAC FRYER, 271 Pearl-street.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Henry Fisher. Elizur Ward.
Edward Haight. Joseph M. Browning.
James Warren. Walter T. Welchman.
Richard Sill. John G. Ambler.
Charles P. Burdett. Charles Tronton.
John Wight. George McLaughlin.
John R. Lewis.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell
" Charles H. Halsey. " Benjamin Evans.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 543 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.

April 20, 1850,—tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN CO., N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, *Rector.*

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, oppostte the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Ounsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
ORGAN BUILDERS, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34
Bonds and mortgages,	375,389 45
Real estate,	16,968 11
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47
Loans on scrip,	6,015 01
Paid at agencies, and in course of trausmission,	12,760 70
	—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.

Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

Apri 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

NEW YORK LIFE INSURANCE COMPANY.

Office No. 106 Broadway.

Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.

George Wilkes, M.D., 23 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.

West Troy, Jan. 1, 1851.

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

---TERMS---

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.